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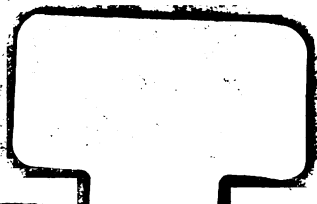
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*L. T. Foster*

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THE NEW  
**UNIVERSAL LETTER WRITER.**

SIXTH EDITION—IMPROVED.

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THE NEW  
**UNIVERSAL LETTER WRITER;**

OR, COMPLETE

**Art of Polite Correspondence:**

CONTAINING

**A COURSE OF INTERESTING LETTERS,**

ON THE MOST

**IMPORTANT, INSTRUCTIVE, AND ENTERTAINING SUBJECTS;**

PARTICULARLY,

Advice,  
Affection,  
Affluence,  
Benevolence,  
Business,  
Children to Parents,  
Compliments,  
Condolence,  
Courtship,  
Diligence,

Education,  
Fidelity,  
Folly,  
Friendship,  
Generosity,  
Happiness,  
Humanity,  
Humour,  
Industry,  
Justice,

Love,  
Marriage,  
Masters to Servants,  
Modesty,  
Morality,  
Economy,  
Parents to Children,  
Paternal Affection,  
Piety,  
Pleasure,

Prodigality,  
Prudence,  
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TO WHICH IS ADDED,

**DR. JOHNSON'S ESSAY ON LETTER WRITING;**

A SET OF

**COMPLIMENTAL CARDS,**

Suited to Occasions on which an extraordinary degree of Politeness should be observed;

AND

**A MINISTER'S ADVICE TO A YOUNG LADY.**

TO THE WHOLE IS PREFIXED,

**A PLAIN AND EASY GRAMMAR  
OF THE ENGLISH LANGUAGE;**

With an Introduction, containing general Instructions for Writing Letters; Directions for Addressing Persons of all ranks, either in Writing or Discourse;

AND

**RULES FOR READING WITH PROPRIETY.**

**SIXTH EDITION.....IMPROVED.**

**PHILADELPHIA:**

**PUBLISHED AND SOLD BY D. HOGAN,**

**NO. 249, MARKET-STREET.**

**1818.**

*Eastern District of Pennsylvania; to wit :*

BE IT REMEMBERED, That on the third day of October, in the forty-third year of the Independence of the United States of America, DAVID HOGAN, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

"The New Universal Letter-Writer ; or complete art of Polite Correspondence : containing a course of interesting letters on the most important, instructive and entertaining subjects; particularly, advice, affection, affluence, benevolence, business, children to parents, compliments, condolence, courtship, diligence, education, fidelity, folly, friendship, generosity, happiness, humanity, humour, industry, justice, love, marriage, masters to servants, modesty, morality, economy, parents to children, paternal affection, piety, pleasure, prodigality, prudence, religion, retirement, servants to masters, trade, truth, virtue, wit, &c. &c. To which is added, Dr. Johnson's Essay on Letter Writing ; a set of Complimental Cards, suited to occasions on which an extraordinary degree of politeness should be observed ; and a Minister's advice to a young Lady. To the whole is prefixed, a new, plain and easy Grammar of the English Language ; with an Introduction, containing general instructions for writing letters ; directions for addressing persons of all ranks, either in writing or discourse ; and plain and easy rules for reading with propriety. Sixth edition—improved."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned."—And also to the act entitled, "An act supplementary to an act, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other Prints."

D. CALDWELL,

*Clerk of the Eastern District of Pennsylvania.*

## PREFACE.

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MEN of all ranks, and of every profession, are now so fully convinced of the great importance and utility of epistolary correspondence to almost every occasion of life, that little need be said by way of preface to such a volume as this. The directions laid down in various parts of the work, for acquiring a proper degree of elegance and facility in writing letters, might be deemed sufficient, did not experience shew, that to these rules, or indeed to any rules that can be given, must be added *reading* and *practice*. Without these, theoretical grammarians will often find themselves at a loss on the plainest subjects; while, with their aid, persons unacquainted with grammar, and only directed by their natural abilities, will be able to address their correspondents with ease and correctness, and even upon occasion with elegance. It is, therefore, with a view to assist the student in his *practice*, that this select collection of LETTERS has been made; and in which the most important, interesting, and instructive subjects have been introduced, and numerous examples given on each.

This volume is particularly recommended to the youth of both sexes. They would find a great advantage arising from occasionally exercising themselves in transcribing or composing letters upon familiar subjects, and addressing them to their young friends. By this means they would gradually acquire an early taste for epistolary correspondence;

than which there is scarcely a more useful or ornamental accomplishment. Those who have the care of youth, should turn their attention to this necessary branch of education, the neglect of which is often severely felt, when it is too late to apply an adequate remedy. Business, love, friendship, &c. all demand a ready pen; and severally become a heavy task to those who are unaccustomed to writing.

“Letters are the life of trade, the fuel of love, the pleasure of friendship, the food of the politician, and the entertainment of the curious.” To those who have not acquired early habits of correspondence, the present collection will be an useful assistant; and, if not entirely destitute of abilities to make a proper application of the examples given, will direct them on almost every occasion. The letters are all carefully adapted to the circumstances of our own country, and a considerable number are taken from approved American writers, and were never before published in any work of this kind.

## ADVERTISEMENT

TO

## THE SIXTH EDITION.

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THE successive editions of the *New Universal Letter Writer*, which have been called for by the publick, is a decisive proof of general approbation. It is not known that any other similar work has been so well received in the United States. In making the selection at first, the editor was not only desirous of furnishing youth with correct models of the epistolary style; but was particularly anxious, at the same time, of combining with these solid and useful instruction.—The pains he took to attain this object, he now finds amply remunerated.

The work has been several times revised, and more especially the present edition; to which also some additions have been made: and it may be safely said, that throughout the whole series of the letters, the language is in general correct,—the sentiments strictly moral,—the principles inculcated for the government of life excellent,—and the lessons of domestick management and economy, are

drawn from the most solid experience and observation. In fact, this book, though guised under the trite name of *Letter Writer*, can be no disgrace to the Counting-house,—ought not to be rejected from the Gentleman's private Library,—and deserves to take precedence on the *Young Lady's Toilette*, of most of the Novels and light reading with which it is too often cumbered.

*Philadelphia, November, 1848.*

A NEW,  
PLAIN, AND EASY  
ENGLISH GRAMMAR.

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GRAMMAR is the art of speaking properly, reading well, and writing correctly. It contains four grand divisions, viz.

ORTHOGRAPHY, or the art of spelling.

PROSODY, or the art of pronouncing and reading.

ANALOGY, or the derivation and meaning of words.

SYNTAX, or the use of words in forming sentences.

OF ORTHOGRAPHY.

There are twenty-six letters in the English language, viz: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z. Of these, five letters, that is, a, e, i, o, u, are always vowels, and y, is a vowel only when it comes at the end of a word; the other twenty letters are consonants.

By a vowel, is meant a letter which has a perfect and distinct sound of itself; on the contrary, a consonant signifies a letter, which cannot form a distinct sound without a vowel either before or after it.

When two vowels meet together, they are called diphthongs, or double vowels: without a vowel, either single or



double, no syllable or word can possibly be formed; and there are just so many syllables in a word as there are vowels, single or double.

*Rules for spelling and dividing of Syllables.*

1. When a consonant comes between two vowels, in dividing the syllables, it must go to the latter, as *pa-per*, *wa-fer*.

2. When two consonants of the same kind come together, in the middle of a word, they must be divided, as in *bor-row*, *com-mon*.

3. When two or more consonants come together, in the middle of a word, they must be placed according to the distinct sound, which generally happens to fall on the last syllable, as in *be-spread*, *re-store*; yet in *pub-lish*, *whim-per*, &c. they are best divided, because the pronunciation requires it.

4. Two vowels in the middle of a word, that have distinct sounds, must be placed in different syllables.

*Note.* The most general and easy rule is, to divide each word according to the most approved pronunciation, with a proper regard to the accent, e. g. *ve-nom* is divided *veu-om*, not *ve-nom*; the accent being on the first syllable.

A word of one syllable is called a *monosyllable*; a word of two syllables, a *dissyllable*; words of three syllables are termed *trisyllables*; and words of many syllables, *polysyllables*.

## OF PROSODY.

As Prosody teaches a graceful manner of pronouncing any thing we speak, or read, it is one of the politest accomplishments we can attain.

In pronouncing syllables and words, two things are to be regarded, *viz. quantity and accent*; that is, every syllable

must be sounded according to its proper *quantity*, and every word of two or more syllables, must have its proper *accent*.

*Quantity* is the distinction of syllables into long and short.

The *short quantity* is known by a quick pronunciation, as, *not*; and the *long quantity*, by a slow pronunciation, as *note*: the latter takes twice the time in pronouncing that the former does.

The *accent* is that peculiar stress of voice which is laid upon some particular syllable in a word, as on *Ro* in *Roman*; and the *emphasis* is a remarkable stress of voice laid upon some particular word in a sentence to make the sense more striking: thus, in this sentence—*I will walk home*; if the emphasis is placed on *I*, it means myself, and not any other person; if the emphasis is placed on *walk*, it insinuates, I do not mean to ride; and if it is placed on *home*, it signifies it is home I intend to go to, and not any other place.

A principal thing in prosody, is to be thoroughly acquainted with the *points*, or *stops*, as they regulate the voice in what you read, and prevent confusion, and perplexity; their names and marks are as follows:

Comma	{ , }	Period, or Full Point	{ . }
Semicolon	{ ; }	Note of Interrogation	{ ? }
Colon	{ : }	Note of Admiration	{ ! }

The *comma* makes a small part of a sentence, where a short breathing-time may be permitted without injuring the sense, and allows you to stop while you can deliberately say *one*. The *semicolon* divides the sense into portions, and allows you to stop while you can say *one, one*. The *colon*, marks where the sense is complete, but not the sentence, and allows you to stop while you can count *one, one, one*. The *period* marks where the sentence is complete, and allows you to stop while you can say, *one, one, one, one*. The *note of interrogation* is placed after all questions; and the *note of admiration* after all sudden emotions of the soul, or

any thing which gives surprise; the breathing times at both are the same as at the period.

Though rules may greatly assist, they cannot complete the learner in this part of grammar, because it does not depend so much upon a set of principles laid down as upon a close imitation of others; we can only therefore recommend it to those who wish to qualify themselves in this useful and ornamental part of grammar, to observe with attention, and diligently imitate the manner and practice of the politest speakers, and most accomplished readers.

## ANALOGY.

*Analogy*, or the meaning of words, comprising *etymology*, or their derivation, is the most extensive part of grammar. There are four kinds of words, or parts of speech,

viz.  $\left\{ \begin{array}{l} \text{Names,} \\ \text{Qualities,} \\ \text{Affirmation,} \\ \text{Particles.} \end{array} \right\} *$

### OF NAMES.

*Names*, or *nouns substantive*, as they have been called, express all things that are objects of the *senses* or *understanding*, or every thing that we can *see, feel, smell, hear, taste, or conceive of*; as a *picture, a blow, a stink, a sound, sweetness, time, fortune, &c.*

There are three sorts of names, *common, proper, and personal*. *Common names* express the whole species or kind; as, *man, city, river*, are *common* to all *men, all cities, all rivers*.

*Proper names* distinguish particulars from others of the same kind; as, *Jahn* is the name of a particular man, *Philadelphia* of a particular city, and *Delaware* of a particular river.

*Personal names*, which have been usually called *pronouns*,

are such as are used instead of other names, in order to avoid the repetition of the same word ; as, *I* instead of *my name* ; *thou* or *you*, instead of *your name* ; *he* and *she*, instead of *his name*, or *her name* ; and if where there is no distinction of sex.

There are three persons in these names ; the *first* is the person speaking, the *second* is the person spoken to, the *third* is the person spoken of.

There are two numbers, *singular* and *plural* ; the *singular* number speaks of one, as *man* ; the *plural* of more than one, as *men*. Some words have no *plural*, as *Philadelphia*, *Frankford* ; and others no *singular*, as *ashes*, *bellows*, &c.

The persons are used in both numbers thus :

	<i>Singular.</i>	<i>Plural.</i>
First person,	<i>I</i> , or <i>me</i> ,	<i>we</i> , <i>us</i> ,
Second ditto,	<i>thou</i> , or <i>you</i> ,	<i>ye</i> , or <i>you</i> ,
Third ditto,	<i>he</i> , <i>she</i> , <i>it</i> , <i>this</i> , <i>that</i> ,	<i>they</i> , <i>these</i> , <i>those</i> .

Names have two genders, *masculine* and *feminine*. The *masculine* gender expresses the *male*, as *man*, *horse* ; and the *feminine* the *female*, as *woman*, *mare*. There are besides two modes of gender, the *neuter* and *doubtful* ; the *neuter* expresses things without life, which consequently can have no sex, as a *stick*, or a *stone* ; the *doubtful* requires another word to explain it, as *sparrow* requires either *cock* or *hen* to be placed before it, to determine its gender.

#### OF QUALITIES.

*Qualities*, or as they have been called, *adjectives*, are words expressive of the *manners*, *properties*, *affections*, and *qualities* of names, or things, as *good*, *black*, *white*, &c.

*Qualities* are distinguished by making sense with the word *thing* after them, as *good thing*, *bad thing*, *black thing*, *white thing*, &c.

Names are sometimes changed into the nature of quali-

ties ; as, *man's nature*, for *the nature of man* ; *Pope's works*, for *the works of Pope* ; *the President's house*, for *the house of the President*—These are termed *possessive qualities*, and answer to the *genitive case* of the *Latin*. The *possessive quality* is the only case we have in *English*.

*Qualities* are compared by two degrees, formed from the word in its *positive state*—thus, if the quality in its *positive state*, is *black*, in the *comparative degree* it is *blacker*, or *more black* ; and in the *superlative degree*, or the utmost increase or diminution of its first quality, it is *blackest*, or *most black*.

### Of AFFIRMATION.

*Affirmations*, which have been called *verbs*, express *being*, *doing*, or *suffering* ; *viz.* being, as *John is* ; *doing*, as *I love* ; *suffering*, as *I am beaten*.

There are three times, or *tenses*, the *present*, *past*, and *future* ; or things *now doing*, that have *been done*, or will be *done hereafter* : these are again subdivided into the *time not perfectly past*, and the *time long past*.

The *present time* affirms the thing, as *love*, *dance* ; the *past time* generally ends in *ed*, as *loved*, *danced* ; the other times are expressed by *have*, *shall*, *will*, as *I do love*, *he shall love*, *she will love* ; thus the personal names, *I*, *thou*, *he*, *she*, *they*, &c. are assistant to the affirmations, and denote their *number* and *person*. As only two *times*, or *tenses* are expressed by the *affirmation* itself, its other times and manners are denoted by the nine following words, *viz.* *do*, *will*, *shall*, *can*, *ought*, *have*, *am*, or *be*, which are called *helping affirmations*.

### Of PARTICLES.

*Particles* denote some circumstances of an action, and join words together ; hence they are called the *manners of words*, and are of four sorts, *viz.* :

1. *Adverbs*, which denote the manner and quality of the af-

firmation, or verb ; as, *I fought well* ; which shews in what manner I fought.

2. *Prepositions*, which denote some *circumstances of action*, and shew the *relation of words to each other* ; as, *I'll go over the bridge* ; *you live without the city* ; where *over* and *without* are *prepositions*.

3. *Conjunctions*, which join words and sentences together ; as, *Bob went to the fair, and I went with him*. In which sentence the word *and* is a conjunction, and joins its two distinct parts together.

4. *Interjections*, which denote some sudden emotion or passion of the soul, and are independent of any other words ; as, *oh ! alas ! indeed ! ah ! hush ! hark ! &c.*

## OF SYNTAX.

*Syntax*, or the composition of sentences, teaches you to apply what you have learnt in the foregoing rules.

A sentence must contain absolutely, at least one *affirmation*, and one name, of which something is affirmed ; as, *God is just*. This is called a *simple sentence* ; but if we say *God is just, but man is unjust*, it is a *compound sentence*, as it contains two simple sentences joined together by the conjunction *but*.

The chief rule in the construction of sentences is, that the *affirmation* must agree with the *name* in number and person, as, *John runs well* ; where the *proper name* JOHN, and the *affirmation* RUNS, are both in the *third person singular*, and consequently agree. To find the *name* in any sentence which should agree with the *affirmation*, ask the question, and then state the answer to be given it, as in the above sentence : Say, *Who runs well ?* Answer, JOHN—John is therefore the name to agree with the *affirmation*, runs.

The *name of multitude* must be singular ; thus, the *crowd is great*, not *are great*, because it is but one crowd.

When two *singular names* are joined together by a conjunction, the *affirmation* must be plural ; thus, *Bill AND Tom fight*, not *fights*.

The articles *a*, or *an*, and *the*, come before *names* and *qualities* ; *a* is placed before a *consonant*, *an* before a *vowel*, and *the* indifferently before both : But sometimes in construction they are placed between the *quality* and *name*, as, *so fair a face* ; *so good an example* ; *how great the gift*.

## INTRODUCTION.

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### GENERAL DIRECTIONS FOR WRITING LETTERS.

**EPISTOLARY** writing, by which a great part of the commerce of human life is carried on, was esteemed by the Romans a liberal and polite accomplishment; and Cicero, the father of eloquence, and master of style, speaks with great pleasure in his epistles to Atticus, of his son's genius in this particular. Among them, it was undoubtedly a part of their education, and in the opinion of Mr. Locke, it well deserves a share in ours. "The writing letters," says this great genius, "enters so much into all the occasions of life, that no gentleman can avoid shewing himself in compositions of this kind. Occurrences will daily force him to make this use of his pen; which lays open his breeding, his sense and his abilities, to a severer examination than any oral discourse."

When you sit down to write a letter, remember that this sort of writing should be, in some measure, like conversation. Observe this rule, and you will seldom be more at a loss to write, than you would be to speak to the person were he present. Letters are most agreeable when most familiar. But, though lofty phrases are improper, the style should not be low and mean; but let an easy complaisance, an open



sincerity, and an unaffected good nature, appear in all you say ; for a fine letter does not consist in saying fine things, but in expressing ordinary ones with elegance and propriety. Never be in pain about your style, for that very pain will make it awkward and stiff, in spite of all your endeavours to the contrary. Write freely, but not too hastily ; and express your meaning with as much ease and conciseness as possible. Long periods may please the ear, but they perplex the understanding ; a short and plain style, strikes the mind, and fixes the impression.

Before you begin, think of what you are going to write. It was a just observation of an honest Quaker, that, " If a man think twice, before he speak, he will speak twice the better for it." This, with great propriety, may be applied to all sorts of writing, particularly the epistolary. A man that begins a speech before he has determined what to say, will undoubtedly find himself bewildered before he gets to the end ; not in sentiment only, but in grammar. To avoid this, before you begin a sentence, have the whole of it in your head, and make use of the first words that offer themselves to express your meaning : for they are the most natural, and will, generally speaking, best answer your purpose. Never omit a careful perusal of what you have written : for by accustoming yourself to correct what is amiss, you will be less liable to future mistakes.

In letters from one relation to another, the different characters of the persons must be first considered : Thus, a father in writing to a son will use a gentle authority ; a son to a father will express a filial duty. And again, in friendship, the heart will dilate itself with an honest freedom ; it will applaud with sincerity, and censure with reluctance.

In letters concerning trade, the subject matter should be constantly kept in view, and the greatest perspicuity and brevity observed by the different correspondents ; and in like manner, these rules may be applied to all other subjects, and

conditions of life, viz. a comprehensive idea of the subject, and an unaffected simplicity and modesty in expression.

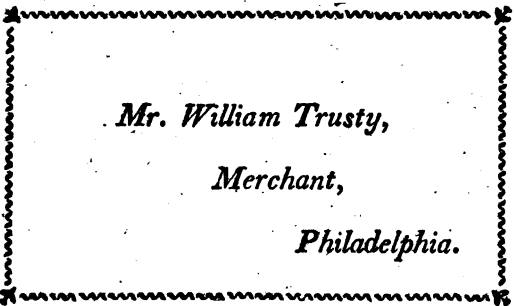
In all your letters be careful to make the proper stops, otherwise no person will be able to understand your meaning; the neglect of which, often causes mistakes and misunderstandings. Also, observe to begin every new paragraph at nearly the same distance from the left hand margin, as when you began the subject.

With regard to the persons whom you mean to address, when you are writing to your superiours, let your letter be as short as the subject, or occasion you write on will permit; especially, when you are requesting a favour; and be particularly careful not to omit any letter belonging to the words you write, as, *I've, can't, don't, shou'd, wou'd, &c.* instead of *I have, cannot, do not, should, would, &c.* for such contractions appear disrespectful, and too familiar. Also, when you write to your superiours, never make a postscript; and, if possible, avoid it in letters to your equals: especially complimentary postscripts to any of the person's family or relations to whom you write, as it shews disrespect, in your neglecting such persons in the body of your letter. When you write to your inferiours, take care that you are not too familiar, or free in your style, lest it should make you contemptible; always having the proverb in your mind, *That too much familiarity commonly breeds contempt.*

When the subject of your letter is finished, conclude with the same address as when you began, as, *I am, Sir, &c.* or *Madam*; or, *May it please your Excellency, &c.* and subscribe your name somewhat larger than the body of the letter.

After your letter is sealed, you must write the superscription in the following manner: Begin the title, or name of the person, some distance below, and almost in the middle of the centre of it, according to the length of the person's name, or title: and if to a tradesman or merchant, annex his occupa-

tion, and write the place of his abode in a line by itself at the bottom, thus :



*Mr. William Trusty,*  
*Merchant,*  
*Philadelphia.*

In directing your letters to persons who are well known, it is best not to be too particular ; because it is lessening the person to whom you are writing, by supposing him obscure and not easily found. But where there are more towns or villages of the same name with that in which your correspondent resides, you must be careful to add the State or County in which the latter is situated.

Little more need be added : a constant attention to the above rules for a few months, will soon convince the learner, that his time has not been spent in vain. As an assiduous attention to the study of any art, even the most difficult, will enable the student to surmount every obstacle ; so in composition,—writing, to his correspondents will soon become equally easy as speaking in company.

A careful attention to the plain and simple rules laid down in the preceding grammar, will enable you to write the language of the present times ;\* and by carefully avoiding affectation your thoughts will be clear, your sentiments judi-

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\* A further and great advantage would be derived in the art of composition, from a careful perusal of such works as Murray's large Grammar, Kaimes' Elements of Criticisms, Blair's Lectures, &c.

cious; and your language plain, easy, sensible, elegant, and suited to the subject. As letters are in a measure, the copies of conversation, just consider what you would say to your friend if he were present, and write as you would speak, and your epistle will be unaffected and intelligible.



The usual Style of Address, for the principal publick Officers in the United States, is as follows, viz.

The PRESIDENT OF THE UNITED STATES, is sometimes addressed by that appellation only.—The most customary style of addressing him, is, *His Excellency the PRESIDENT of the United States*; or, *His Excellency the PRESIDENT*.

The same may be observed of the Vice-President of the United States, *mutatis mutandis*: Or he may be addressed, *His Excellency D. D. T. Esq. Vice-President of the U. S.*

Members of Congress: H. G. O——, Esq. Senator; or, H. C——, *Esq. Member of the House of Representatives*; or, J. C——, *Esq. M. H. R.* (i. e. Member of the House of Representatives.)

The Secretary of the Senate; S. A. O——, Esq. Secretary of the Senate.

The Clerk of the House of Representatives; T. D——, *Esq. Clerk H. R.*

Ambassadors, and foreign Ministers, have the title of *Excellency*.

Judges of the Superiour Courts, *The Honourable J. M——, Esq. Chief Justice of —— [Mutatis mutandis.]*

The Heads of the Great Departments of the Federal Government, *The Honourable J. Q. A——, Esq. Secretary of the Treasury, &c. &c. &c.*

The Governours, or Presidents of the State Governments, have the title of *Excellency*.

Deputy Governours, or Vice-Presidents of the State Governments, *The Honourable*.

Members of the State Legislatures, *Esq.*

Judges of Inferiour Courts, Counsellors at Law, Prothonotaries, County Lieutenants of the Militia, Collectors, Naval Officers, and Surveyors in the Departments of the Customs, and all the commissioned officers in the United States, are styled *Esq.*

Bishops in the United States: *The Right Reverend W. W——, D. D. Bishop of the Protestant Episcopal Church, in the State of ——, &c. &c. &c.*

Other Clergymen: *The Reverend L. B——, D. D. or, The Reverend Doctor B——; or, The Reverend Mr. H——; or, The Reverend L. B——, Rector of——, or Pastor of——.* [*Mutatis mutandis.*]

Professors in the Universities and Colleges: *R. P——, D. D. Professor of——, in the University of——; Professor G. D——; Mr. Professor.*

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#### Directions when to use Capital Letters.

1. The first word of every book, epistle, note, bill, verse, (whether it be in prose, rhyme, or blank-verse) must begin with a capital.

2. Proper names of persons, places, ships, rivers, mountains, things personified, &c. begin with a capital: also all appellative names of professions, &c.

3. Qualities, affirmations, or participles, must not begin with a capital, unless such words come immediately after a period; in which case any word whatever begins with a capital.

4. If any saying or passage, of an author, be quoted in his own words, it begins with a capital, although not immediately after a period. Such sentences should also be introduced in this manner; with two inverted commas, "and closed with two apostrophies."

5. A capital must never be written in the middle of a word among small letters.

6. The pronoun *I*, and the exclamation *O*, must be written with a capital.

7. The letter *g*, is never used without the letter *u*, next following.

8. The long *f*, must never be inserted immediately after the short *s*, nor at the end of a word.

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Plain and easy Rules for **READING** with propriety.

IN order to read well, observe the following directions :  
 1. Take pains to acquire a perfect knowledge of the sounds of the letters in general. 2. Do not guess at a word at first sight, if you are not well acquainted with it, lest you get a habit of reading falsely. 3. Pronounce every word clearly and distinctly. 4. Let the tone of your voice in reading be the same as in speaking. 5. Do not read in a hurry, lest you learn to stammer. 6. Read so loud as to be heard by those about you, but no louder. 7. Observe your pauses well, and never make any, where the sense will admit of none. 8. Modify your voice according to the subject. 9. Attend to those who read well, and endeavour to imitate their pronunciation. 10. Read before good judges, and be thankful when they correct you. 11. Consider well the place of the *emphasis* in a sentence, and pronounce it accordingly.

The great and general rule how to know the *emphatical* word in a *sentence*, is to *consider the chief design of the whole* ; but particular directions cannot be easily given, except that when words are evidently opposed to one another in a sentence, they are *emphatical*, and so is oftentimes the word which asks a question, as, *Who? What? When?* but not always ; for the *emphasis* must be varied according to the principal meaning.

The *emphasis*, in words, is generally placed upon the accented syllable, but if there be a particular opposition between two words in a sentence, whereby one differs from the other but in part, the accent is sometimes removed from its

common place, as in the following instance: *The sun shines upon the just and upon the unjust.* Here the stress of the voice is laid upon the first syllable in unjust, because it is opposed to *just* in the same sentence; but without such an opposition, the accent would lie on its usual place, that is, on the last syllable; as, *We must not imitate the unjust practices of others.*

☞ For a correct pronunciation, and the division and accentuation of syllables, *Walker's Dictionary* is to be preferred as a guide—But for the spelling and derivation of words consult *Dr. Johnson's*.

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THE NEW  
UNIVERSAL LETTER WRITER.

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PART I.  
LETTERS ON BUSINESS.

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LETTER I.

*To a Young Trader, generally in a hurry of Business, advising Method as well as Diligence.*

Dear Nephew,

THE affection I have always borne you, as well for your own sake, as for your late father's and mother's, induces me to trouble you with a few lines, which I hope you will receive as kindly as I intend them.

I have lately called upon you several times, and have as often found you in an extraordinary hurry: which I well know cannot be sometimes avoided; but, methinks, need not be always the case, if your time were disposed of in regular and proper proportions to your business. I have frequently had reason to believe, that more than half the flutter which appears among traders in general, is rather the effect of their indolence than their industry, however willing they are to have it thought otherwise, and I will give you one instance in confirmation of this opinion in a neighbour of mine.

This gentleman carried on, for some years, a profitable business; but indulging himself every evening in a tavern society, or club, which the promotion of business (as is usually the case) gave the first pretence for, he looked upon these engagements as the natural consequence of the approach of night; and drove on his business in the day with precipitation, that he might get there with the earliest. He



seldom kept very late hours, though he never came home soon. The night being gone and his bottle emptied, the morning was always wanted to dispel the fumes of the wine. Whoever therefore came to him before nine, was desired to call again; and when he rose, so many matters waited for him, as directly threw him into a flutter; so that from his rising, until dinner time, he seemed in one continual ferment. A long dinner time he always allowed himself, in order to recover the fatigues he had undergone; and all his table talk was, how heavy his business lay upon him, and what pains he took in it. The hearty meal, and the time he indulged himself at table, begat an inappetency for any more business for that short afternoon; so that all that could be deferred, was put off till next morning; and longing for the approach of evening, he flies to his usual solace; empties his bottle by eleven; comes home; gets to bed, and is invisible till next morning at nine; and then rising, enters upon his usual hurry and confusion.

Thus did his life seem to those who saw him in his business, one constant scene of fatigue, though he scarce ever applied to it four regular hours in any one day. Whereas had he risen only at seven in the morning, he would have got all his business under by noon; and those two hours from seven to nine, being before many people go abroad, he would have met with no interruption in his affairs; but might have improved his servants by his own example, directed them in the business of the day, have inspected his books, written to his dealers, and put every thing in so regular a train for the rest of the day, that whatever had occurred afterwards, would rather have served to divert than to fatigue him.

And what, to cut my story short, was the upshot of the matter? Why, meeting with some disappointments and losses (as all traders must expect, and ought to provide for) and his customers not seeing him in his shop so much as they expected, and when there, always in a disobliging, petulant hurry; and, moreover, mistakes frequently happening through the hurry into which he put himself and every one about him; by these means his business dwindled away insensibly, and not being able to go out of his usual course, which helped to impair both his capacity and ardour for business, his creditors began to look about them, and he was compelled to enter into an examination of his affairs;—when he had the mortification to find the balance of 9000 dols. against him.

This was a shocking case to himself, but more so to his family; for his wife had lived, and his children had been educated in such a manner, as induced them to hope their fortunes would be sufficient to place them in a state of independence.

In short, being obliged to quit a business he had managed with so little prudence, his friends got him into a subordinate situation, which afforded him bare subsistence for himself; his children were dispersed, some one way and some another, into low scenes of life; and his wife went home to her friends, to be snubbed and reflected on by her own family for faults not her own.

This example will afford several good hints to a young tradesman, which are too obvious to need expatiating upon; and as I hope your prudence will keep you from the like faults, you will never have reason to reproach yourself on this score. But yet, as I always found you in a hurry, when I called upon you, I could not but give you this hint, for fear you should not rightly proportion your time to your business, and lest you should suspend to the next hour, what you could and ought to do in the present, and so not keep your business properly under. Method is every thing in business, next to diligence. And you will, by falling into a regular one, always be calm and unruffled, and have time to bestow in your shop with your customers; the female ones especially; who always make a great many words in their bargainings, and expect to be humoured and persuaded: and how can any man find time for this, if he prefers the tavern to his shop, and his bed to his business? I know you will take in good part what I have written, because you are sensible how much I am your truly affectionate, &c.

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## LETTER II.

*From a Father to a Son, on Negligence in his Affairs.*

Dear Jemmy,

YOU cannot imagine what a concern your carelessness and indifferent management of your affairs give me. Remissness is inexcusable in all men, but in none so much as in a man of business, the soul of which is industry, diligence, and punctuality.

Let me beg of you to shake off the idle habits you have contracted; quit unprofitable company, and unseasonable

recreations, and apply to your counting house with diligence. It may not be yet too late to retrieve your affairs. Inspect therefore your gains, and cast up what proportion they bear to your expenses; and then see which of the latter you can, and which you cannot contract. Consider, that when once a man suffers himself to go backward in the world, it must be an uncommon spirit of industry that retrieves him, and puts him forward again.

Reflect I beseech you, before it be too late, upon the inconveniences which an impoverished trader is put to, for the remainder of his life; which, too, may happen to be the prime part of it; the indignities he is likely to suffer from those whose money he has unthinkingly squandered; the contempt he will meet with from all, not excepting the idle companions of his folly; the injustice he does his family, in depriving his children, not only of the power of raising themselves, but of living tolerably; and how, on the contrary, from being born to a creditable expectation, he sinks them into the lowest class of mankind, and exposes them to most dangerous temptations. What has not such a father to answer for! and all this for the sake of indulging himself in an idle, careless, thoughtless habit, that cannot afford the least satisfaction, beyond the present hour, if in that; and which must be attended with deep remorse, when he comes to reflect. Think seriously of these things, and in time resolve on such a course as may bring credit to yourself, justice to all you deal with, peace and pleasure to your own mind, comfort to your family; and which will give at the same time the highest satisfaction to your careful and loving father.

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### LETTER III.

#### *The Son's grateful Answer.*

Honoured Sir,

I RETURN you my sincere thanks for your seasonable reproof and advice. I have indeed too much indulged myself in an idle careless habit, and had already begun to feel the evil consequences of it when I received your letter, in the insults of two of my creditors, from whom I expected kinder treatment. But indeed they wanted but their own, so I could only blame myself, who had brought their rough usage upon me. Your letter came so seasonable upon this,

that I hope it will not want the desired effect; and as, I thank God, it is not yet too late, I am resolved to take another course with myself and my affairs, that I may avoid the ill consequences you so judiciously forwarn me of, and give to my family and friends the pleasure they so well deserve at my hands; and particularly that satisfaction to so good a father, which is owing to him by his most dutiful son.

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#### LETTER IV.

##### *Recommending a Man Servant.*

Sir,

THE bearer has served me with integrity and fidelity these three years, but having a desire to settle in Philadelphia, he left my house about a week ago, and by a letter received from him this day, I find you are willing to employ him on my recommendation; and it is with the greatest pleasure that I comply with this request. His behaviour, while with me, was strictly honest, sober and diligent, and I doubt not but it will be the same with you. I have sent this enclosed in one to himself, and if you employ him I hope he will give satisfaction.

I am, Sir, your humble servant.

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#### LETTER V.

##### *The Answer.*

Sir,

I RECEIVED your obliging letter in recommendation of the young man, and in consequence of that have taken him into my family. I doubt not from what you say, of his giving satisfaction, and you may be assured of his being treated with humanity, and rewarded according to his merit.

I am your humble servant.

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#### LETTER VI.

##### *An Urgent Demand of Payment.*

Mr. Thompson,

THE exigence of my affairs, compels me thus importunately, nay peremptorily, to write to you. Can you think it possible to carry on business in the manner you act by me? You know what promises you have made, and how from time

to time, you have broken them. Can I therefore depend upon any new ones you make? If you use others as you do me, how can you think of carrying on business? If you do not, what must I think of the man, who deals worse by me than he does by others? If you think you can trespass more upon me than you can on others, that is a very bad compliment to my prudence, or your own gratitude; for surely good usage should be entitled to the same return. I know how to allow for disappointments as well as any man; but, can a man be disappointed for ever? Trade is so dependent a thing, that it cannot be carried on without mutual punctuality. Does not the merchant expect it from me for those very goods I send you? And can I make a return to him without receiving it from you? What end can it answer to give you two years' credit, and then be at an uncertainty, for goods which I sell at a small profit, and have only six months credit for myself?—Indeed, Sir, this will never do; I must be more punctually used by you, or else deal with as little punctuality with others: And then what must be the consequence? In short, Sir, I expect a handsome payment by the next post, and security for the remainder; as I am unwilling to take any harsh measures, to procure justice to myself, my family, and my creditors. For I am, if it be not your own fault,

Your faithful friend and servant.

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## LETTER VII.

### *The Answer.*

Sir,

I ACKNOWLEDGE with gratitude the lenity you have at all times shewn, and my being obliged to disappoint you so often has given me much uneasiness. I do assure you Sir, that I am not so ungrateful as my conduct has given you reason to believe. From the state of my accounts, you will find that the greatest part of my property is in the hands of country dealers, who, although they seldom fail, yet their times of payment are very precarious and uncertain. However, to convince you of my integrity, I have sent by this day's post an order for 200 dollars, and next week you shall receive one much larger. The remainder shall be sent in a short time. I am determined for the future, to make the rules laid down in your excellent letter a guide, in my dealings with those people, whose delays in the

making good their payments to me, obliged me to disappoint you ; and to convince you further of my integrity, the goods which I order, until the old account be paid off, shall be for ready money. I doubt not but you will continue to treat me with the same good usage as formerly, and believe me to be unfeignedly,

Your obliged humble servant.

### LETTER VIII.

*From a Young Person in trade, to a Wholesale Dealer, who had suddenly made a demand on him.*

Sir,

YOUR demand coming very unexpectedly, I must confess I am not prepared to answer it. I know the stated credit on this article used to be only four months ; but as it has been a custom to allow a moderate time beyond this, and as this is only the day of the old time, I had not yet prepared myself. Sir, I beg you will not suppose it is any deficiency more than for the present, that occasions my desiring a little time of you : and I shall not ask any more than is usual among the trade. If you will be pleased to let your servant call for one half of the sum this day three weeks, and the remainder a fortnight afterwards, it shall be ready. However, in the mean time, I beg of you not to let any word slip of this, because a very little hurts a young beginner. Sir, you may take my word with the greatest safety, that I will pay you as I have mentioned ; and if you have any particular cause for insisting on it sooner, be pleased to let me know that I must pay it, and I will endeavour to borrow the money ; for if I want credit with you, I cannot suppose that I have lost it with every one else, not knowing what it is that can have given you these distrustful thoughts concerning

Your humble servant.

### LETTER IX.

*From a Tradesman to a Correspondent, requesting the payment of a sum of money.*

Sir,

A VERY unexpected demand has been made on me for money, which I was in hopes of keeping longer in my

trade; obliges me to apply for your assistance of the balance of the account between us, or as much of it as you can spare. When I have an opportunity to inform you of the nature of this demand, and the necessity of my discharging it, you will readily excuse the freedom I now take with you; and as it is an affair of such consequence to my family, I know the friendship you bear me will induce you to serve me effectually. I am, Sir,

Your most obedient servant, &c.

### LETTER X.

#### *The Answer.*

Sir,

IT gives me singular satisfaction that I have it in my power to answer your demand, and am able to serve a man I so much esteem. The balance of the account is four hundred dollars; for half of which I have procured two bank notes, and for security divided them, and sent one half by the return of the post, as you desired, and have here enclosed the other. Wishing that you may surmount this, and every other difficulty, I am Sir,

Yours, &c.

### LETTER XI.

*From a Young Person just out of his Apprenticeship, to a Relation, requesting the loan of a sum of Money.*

Dear Sir,

I CAN remember nothing but kindness from you to our unhappy family ever since my infancy. I flatter myself that I have not been guilty of any thing that ought to exclude me in particular from your friendship, and that you retain the same kind thoughts towards me.

I have at present before me the prospect of either being a journeyman for a small salary, and just getting bread, or that of being a master in a very advantageous trade; and this is the time of fixing myself in one of these situations. I am sensible, Sir, you will see the design of this letter, because the becoming a master cannot be done without money, and I have no where to apply for such assistance but to your favour.—A moderate sum, Sir, will answer the purpose; and I think I am so well acquainted with the

trade, as to be able soon to repay it; at least I am sure I can take care that the value of it shall be always kept in stock, so that there may be no risk of losing any part of it. I have made the computation, and with 300 dollars, carefully laid out, I can make all the show that is necessary, and have sufficient conveniences about me. If you will be so generous, Sir, as to complete the goodness you have already begun, by lending me this sum, there is nothing shall tempt me to endanger your losing any part of it; nor shall any thing ever make me forget the obligation.

I am, Sir, your most obliged, and  
most obedient humble servant.

## LETTER XII.

*From a Young Man, who had an opportunity to set up in business, but destitute of money, to a Gentleman of reputed benevolence.*

Honoured Sir,

WHEN you look at the subscription, you will remember my serving you with goods when I was apprentice to Mr. Hopkins, grocer, in Water-street. I have been a little above two years out of my time; which has been spent in Mr. Hopkins's service, and the greatest part of my wages have been given to support an aged mother, confined to a sick bed. Mr. Hopkins died about ten days ago, and having no family, his executors, who are almost strangers to me, are going to let the shop. My worthy master has left me one hundred pounds in his will, but that is no way sufficient to purchase the stock in trade; nor will they give any longer credit than twelve months. Being well acquainted with the trade, as also the customers, and having such a fair prospect of settling in business, I have presumed to lay it before you. I have often heard of your willingness to serve those under difficulties, especially young people beginning the world. If you approve of this, and will advance so much on my bond, payable in a limited time, it shall be as safe as if in the hands of your banker. I shall be as frugal and industrious as possible, and the whole of my time shall be employed in the closest attention to the duties of my station, and, I shall acknowledge your kindness with gratitude, as long as I live. I hope this will not give any offence; and, if you give me leave, I will wait on you along with one



of the executors, that you may hear their proposals. My character as to honesty and fidelity will bear the strictest enquiry, as is testified in my late master's will, and also by all with whom I have had any dealings.

I am, honoured and worthy Sir,  
Your obedient humble servant.

### LETTER XIII.

#### *The Gentleman's Answer.*

Sir,

I HAVE just received yours, and although I am much indisposed with the gout, yet could not hesitate one moment in sending an answer. There is such an appearance of honesty, together with such an unaffected simplicity, runs through the whole of your letter, that I am strongly inclined to comply with your request, and happy shall I think myself if your honest endeavours are attended with the desired success. You need not give yourself the trouble of calling on me, lest it should interfere with your business. I will either call on you to-morrow, or send a friend to enquire into the particulars. In the mean time it gives me the greatest pleasure to hear that you have not been wanting in filial duty to an aged parent; and while you continue to act consistently with the principles, and regulate your conduct by the practice of virtue, you will have great reason to expect the Divine blessing on whatever you undertake. Trade is of a very precarious nature, and if not attended to with assiduity and regularity, generally involves those engaged in it in the greatest difficulty, if not ruin. Let me beg, therefore, when you become a master, you will avoid mixing in company with those who spend their time and substance in the fashionable follies of the present age. Such practices are inconsistent with the business of tradesmen: And I am afraid that it is greatly owing to such, that we see the Gazettes so often filled with names of bankrupts, who, if they had attended with assiduity to the duties of that station in which Providence had placed them, might have been a comfort to their families, and an honour to their different professions. But although I have no fears concerning your integrity, yet the best of men cannot be too often reminded of their duty.

I am, Sir,

Your sincere well-wisher.

## LETTER XIV.

*To an Acquaintance, to borrow a sum of money for a little time.*

Dear Sir,

IF it be quite convenient and agreeable to you, I would beg the favour of you to lend me 250 dollars for the space of three months precisely: any security that you shall require, and I can give, you may freely ask. A less time would not suit me; a longer, you may depend on it, I shall not desire. Your answer will oblige, Sir,

Your very humble servant.

## LETTER XV.

*An Answer to the foregoing.*

Dear Sir,

ANY thing in my power is always at your service; the sum you mention, I have now by me, and can very conveniently spare it for the time you fix, and you are most heartily welcome to it. Any hour that you shall appoint tomorrow I will be ready: and am with the greatest sincerity,

Your affectionate friend and humble servant.

## LETTER XVI.

*From a Tradesman in distressed circumstances, desiring a Letter of License.*

Sir,

IT is now about ten years since I first had dealings with you, and during that time you well know that I always paid you regularly: but at present am sorry that my affairs are so perplexed, that it is not in my power to comply with the just demands of my creditors, nor even to pay them any thing until my affairs are settled: For that reason, Sir, I have sent to you, desiring a letter of license for only twelve months, in which time I hope to be able to settle my affairs to their satisfaction; but if they will not comply with this I am utterly ruined. Your answer is impatiently expected by

Your obedient humble servant.

## LETTER XVII.

*The Answer.*

Sir,

YOURS I received, and am extremely sorry to hear that your circumstances are so distressed. In order to comply with your request, I have called a meeting of the creditors, and I doubt not but they will agree to a proposal so fair and reasonable, of which I shall give you notice.

I am, Sir, your real friend.

## LETTER XVIII.

*From an Insolvent Debtor, to his principal Creditor, requesting the Acceptance of a Composition.*

Sir,

WHEN I first entered into business, I little thought that ever I should be under the necessity of writing to you on such a subject as this ; but experience convinces me, that it is much better to acknowledge the state of my affairs to my creditors, than to waste the property that remains in fruitless attempts to retrieve my fortune. To you, therefore, Sir, as the person to whom I am principally indebted, do I address myself on this melancholy occasion, and must freely acknowledge that my affairs are very much perplexed. I have been ten years past endeavouring to acquire something for myself, but in vain. The variety of different articles which I have been obliged to sell on credit, and the losses sustained thereby, always kept me in low circumstances ; and often when I paid you money, I had none left for the support of my family. If you will be pleased to employ any prudent person to examine my books, I doubt not but you will be convinced, that the whole of my conduct has been consistent with the strictest rules of honesty ; and if it shall appear so to you, I must beg you will be pleased to call a meeting of my creditors, and lay it before them. I have not spent any more than was absolutely necessary for the support of my family, and every thing remaining shall be delivered up. When all this is done, I hope you will accept of it, as it is not in my power to do any more, and consider me as one whose misfortunes call for pity instead of resentment.

I am, Sir, your most humble servant.

## LETTER XIX.

*The Answer.*

Sir,

IT is with the greatest concern that I have perused your affecting letter; and should consider myself as very cruel indeed if I refused to comply with a request so reasonable as that made by you. I have employed a worthy person, a friend of mine, to examine your books, the result of which shall be immediately laid before the other creditors, and if it be as you represent, you need not be afraid of any harsh usage. I always considered you as a person of the greatest integrity, and am determined to lay down a plan for your future support. In the mean time I have sent a trifle to defray your expenses, till your affairs are settled, and am,

Your sincere well wisher.

## LETTER XX.

*From a Young Man in the Country, to a Merchant in Philadelphia, offering his Correspondence.*

Sir,

MY apprenticeship with Mr. Wilson being expired, (during which I had proofs of your integrity in all your dealings with my worthy master,) my parents have given me one thousand dollars to begin the world; which you know is not sufficient to carry on trade to any advantage: That I may be able to sell my goods as cheap as possible, I would choose to have them from the first hand, and likewise the usual time of credit. If it be agreeable to you, I hereby offer you my correspondence, not doubting but you will use me as well as you did Mr. Wilson, and you may depend on my punctuality with respect to payments.

My late master has no objection to my setting up, as it will not be in the least prejudicial to his business. I shall depend on your sending the following order as soon, and as cheap as possible, and am, Sir,

Your humble servant.

## LETTER XXI.

*The Merchant's Answer.*

Sir,

YOURS I received, and am extremely glad to hear that your parents have enabled you to open a shop for your-

self. Your behaviour to your late master was such, that it cannot fail of procuring you many customers. I have sent you the goods by Mr. Stafford's wagon, in 12 boxes, marked XI; and I doubt not but you will be punctual in your returns, which will always enable me to serve you as low as possible, and with the best goods which I can procure. I heartily wish you success in business, and doubt not but you well know, that honesty and assiduity are the most likely means to insure it.

I am, Sir,

Your obliged servant.

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### LETTER XXII.

*From a Young Man, whose Master had lately died.*

Sir,

I DOUBT not but you have heard of my late worthy master's death. I have served him as an apprentice and journeyman above twelve years, and as my mistress does not choose to carry on the business, I have taken the shop and stock in trade, and shall be glad to deal with you in the same manner he did. I have sent the enclosed note for payment of such bills as are due, and you may depend on punctuality with regard to the remainder, for which purpose let them be entered as my debt. Please to send the enclosed order, and let the goods be the best you have, which will oblige

Your humble servant.

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### LETTER XXIII.

*The Answer.*

Sir,

YOURS I received, and am extremely sorry to hear of the death of my good friend, your late master; but at the same time pleased to find that his business has fallen into such good hands as yours. You have a double advantage over a stranger, as you are well acquainted both with your late master's trade and customers, which, by his dealings with me appears to be very extensive. I have sent your order, in ten bales, marked O P, by the Speedwell of Philadelphia, John Thompson, master, and you will find them as good and cheap as any that are to be had. I heartily thank you for your offered correspondence, and shall on all occasions use you with honour. I wish you all manner of success,

And am, &c.

## LETTER XXIV.

*From a Person who had met with a sudden affliction in his Family, soliciting the Loan of a sum of Money.*

Dear Sir,

I BELIEVE that ever since you first knew me, you will be ready to acknowledge, that no person was ever more bashful in asking favours, than myself. Indeed, I have always considered it as more pleasing to an honest mind to give, than to receive a favour; but an unexpected affliction in my family, obliges me to solicit your assistance, by the loan of about 200 dollars, for six months; but on this condition, that you can spare it without hurting yourself; for I would by no means choose that my friend should suffer in his present circumstances in order to oblige me. Indeed, Sir, I was some days engaged amongst my acquaintance to raise the money, before I could prevail with myself to ask it from you: Nor indeed would I have now done it, were I not morally certain of paying it at the time promised. I hope this will not give any offence, and, as I said before, if it be any way inconvenient, let me beg that you will refuse it.

Respectfully yours.

## LETTER XXV.

*The Answer.*

Dear Sir,

I COULD not hesitate one moment in answering your letter; and had I known that my worthy friend had been in want of the sum mentioned, his unaffected modesty should not have been put to the blush by suffering him to ask it: ~~No~~ No, Sir, the offer should have come from myself. However, the sum is sent by the bearer; but let me beg, that if you consider me really your friend, that you will suit the payment to your own circumstances, without being confined to a particular time; and not only so, but that you will likewise command my assistance in every thing else wherein I can serve you. But lest you think me strictly formal, I have hereby given you leave to draw on me to the amount of five hundred dollars, or for any less sum, to be paid as is most suitable to your circumstances.

I am, Sir,

Your sincere friend

## LETTER XXVI.

*From a Tradesman to a Wholesale Dealer, to delay Payment of a sum of Money.*

Sir,

MY note to you will be payable in ten days, and I am sorry to inform you, that although I have considerable sums in good hands, yet none of them are due these three weeks, which is all the time I require. It is a favour I never asked of any one till this moment, and I hope for the future not to have occasion to repeat it. I am really distressed for your answer; but as a proof of my sincerity, have sent enclosed, three notes, subscribed by persons well known to yourself, and although they exceed my debt, yet I have no objection to your keeping them as security till due. Let me beg to hear from you as soon as this comes to hand, which will greatly oblige

Your humble servant,

## LETTER XXVII.

*The Answer.*

Sir,

IT was extremely fortunate for you, that your letter arrived the day after it was written, for I was to have paid your note away yesterday, and I could not have had an opportunity of recalling it in time to have served you. Indeed it was imprudent not to communicate the matter sooner, as your credit might have been greatly affected by such unnecessary delay. However, I impute it to your unwillingness to reveal the state of your affairs, and shall keep the note in my hands till your own becomes due, and for that purpose have returned the others, not doubting but you will send me the money at the time promised, which will greatly oblige;

Your sincere well-wisher.

## LETTER XXVIII.

*From a Servant of a Wholesale Dealer, to his Master in Philadelphia, giving an account of his Customers in the Country.*

Sir,

I HAVE visited several of the towns between this and Philadelphia, where many of your customers reside, and al-

though they complain much of the decay of trade, yet their payments and orders have been as well as could be reasonably expected; and indeed I think trade is beginning to revive. I have the pleasure to inform you, that in the places where I have been, there is not any appearance of failing; and the people have been so well pleased with your goods and fair dealing, that I have obtained many new orders. I have likewise received a dividend of sixty cents in the dollar of the effects of Mr. Cambrick, the merchant in Northumberland, who failed last year, and there is still something remaining, so that upon the whole your loss will not be so great as was at first expected. I have finished your business in this town, and set off to-morrow for Harrisburgh, where I shall expect to hear from you, if you have any thing particular to transact before I return, and am, Sir, with duty and respect,

Your obedient and faithful servant.

### LETTER XXIX.

*From a Country Shopkeeper to his Friend in New-York, desiring him to send him some Goods.*

Sir,

THAT friendship which we contracted in our youth, is not yet, I hope, abated, although Providence has placed us many miles distant from each other. I have heard of your success in trade, and it is with pleasure I assure you that I am comfortably settled here. But you know that our returns are slow, and profits small, and therefore, however willing, I am not in circumstances sufficient to defray the expense of a journey to New-York, in order to purchase goods at the best hand; which has been attended with considerable loss. Relying therefore, on your former friendship, I have presumed to solicit your assistance, to purchase, from time to time, what goods I may happen to want; for which a draft shall be remitted on delivery. At present, I have only sent for a few articles, as you will see by the enclosed order, I doubt not of your getting them as good and as cheap as possible; and if there be any thing I can do to serve you in this part of the country, you may depend on its being executed with the utmost fidelity and despatch.

I am, Sir,

Your sincere friend.



## LETTER XXX.

*The Answer.*

Sir,

YOURS I received, and am extremely glad to hear of your being so comfortably situated. There is a pleasure in looking back to those youthful days we spent together in harmless amusements, and it gives me great pleasure to think that I have it in my power to be any way of service to my friend. The goods you ordered are sent by the schooner Neptune, captain Hudson, to the care of Mr. Trueman, Lansingburg. They are as good and as cheap as any to be had, and I hope you will be a considerable gainer. With respect to your kind proffer of service, I heartily thank you, and shall, as occasion requires, trouble you with something of that nature. In the mean time be sure to command me in every thing wherein I can serve you, as it will give the greatest pleasure to your sincere friend.

## LETTER XXXI.

*From a Country Shopkeeper, to a Dealer in Philadelphia, complaining of the badness of his Goods.*

Sir,

WHEN I first began to correspond with you, it was my fixed resolution to act with integrity and honour, expecting the same in return. I must, indeed, confess that the goods you sent me for some time were as good as any I could purchase from another, and so far I had not any reason to complain. But now the case is quite different. The two last parcels are so bad, that I dare not offer them to my customers. From what, Sir, does this proceed? Have I ever been deficient in my payments? No, you cannot accuse me with any thing of that nature. I am therefore obliged to tell you, that unless you send me others in their room, I must either withdraw my correspondence, or shut up my shop. You may choose which you please; and let me beg to have your answer by return of post, as I am in immediate want of these goods; and in danger of losing my customers by a delay. In so doing you will oblige

Your well-wisher.

## LETTER XXXII.

*The Answer.*

Sir, I RECEIVED yours, and am extremely sorry to hear that the goods sent you are so bad. I know I had some such in my ware-house, but was determined to sell them at a low rate, without ever thinking of their being sent to any of my customers, particularly so valuable a correspondent as yourself. By some mistake, my clerks have inadvertently sent them, for which I am extremely sorry; but in order to make you amends, I have sent by this day's wagon those which I had originally intended for you, at my own expense. I hope you will excuse this, and be assured you shall never be served in such a manner for the future.

I am, Sir, Your humble servant.

## LETTER XXXIII.

*From a Tenant to a Landlord, excusing Delay of Payment.*

Sir,

I HAVE been your tenant above ten years in the house where I now live, and you know I have never failed to pay my rent quarterly, when due. At present I am extremely sorry to inform you, that from a variety of losses and disappointments, I am under the necessity of begging that you will indulge me one quarter longer. By that time I hope to have it in my power to answer your just demand, and the favour shall ever be gratefully acknowledged, by

Your obedient humble servant.

## LETTER XXXIV.

*The Answer.*

Sir,

IT was never my intention to oppress you. I have had long trial of your honesty, and therefore you may rest perfectly satisfied concerning your present request. No demand shall be made by me upon you for rent, until it suits you to pay it; for I am well convinced you will not keep it from me any longer.

I am yours sincerely.

## LETTER XXXV.

*From a Country Farmer on a similar occasion.*

Honoured Sir,

I AM extremely sorry, that through a variety of unforeseen accidents, I am obliged to write to you on such a subject as this. The season last year was bad, but I was enabled to pay you. This has turned out much worse, and it being so long before we could get the grain home, it is not yet fit to be sold. I only beg your patience for about two months longer, when I hope to pay you faithfully, and with gratitude.

I am, Sir, your humble servant.

## LETTER XXXVI.

*The Answer.*

Mr. Clover,

I HOPE from the whole of my conduct ever since you first became my tenant, that you cannot have any reason to allege any thing against me. I never treated you with rigour, as I always considered you an industrious honest man. Make yourself perfectly easy concerning the payment of your rent, till I come to the country next month, and if things are as you represent them (and I doubt not but they are) you may be assured of every reasonable indulgence.

I am yours.

## LETTER XXXVII.

*Letter from Dr. Franklin to his Friend A. B. containing Useful Hints to Young Tradesmen.*

Dear Sir,

AS you have desired it of me, I write the following hints, which have been of service to me, and may, if observed, be so to you.

Remember that *time* is money. He that can earn ten shillings a day by his labour, and goes abroad, or sits idle one half of that day, though he spends but six pence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away five shillings besides.

Remember that *credit* is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or

so much as I can make of it during that time; this amounts to a considerable sum where a man has good and large credit, and makes good use of it.

Remember that money is of a prolific generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six; turned again, it is seven and three-pence; and so on till it becomes an hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a dollar, destroys all that it might have produced, even scores of pounds.

Remember that six pounds a year, is but a groat a day. For this little sum, which may be daily wasted either in time or expense, unperceived, a man of credit may on his own security, have the constant possession and use of an hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantages.

Remember this saying, "The good paymaster is lord of another man's purse." He that is known to pay punctually and exactly at the time he promises, may at any time, and on any occasion, raise all the money his friends can spare. This is sometimes of great use. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings; therefore never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse for ever.

The most trifling actions, that affect a man's credit, are to be regarded. The sound of a hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he see you at the billiard table, or hear your voice at a tavern, when you should be at work, he sends for his money the next day, demands it before he can receive it in a lump.

It shews, besides, that you are mindful of what you owe; it makes you appear a careful as well as an honest man, and that still increases your credit.

Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars,

it will have this good effect; you will discover how wonderfully small trifling expenses amount up to large sums, and will discern what might have been, and may for the future be saved, without occasioning any great inconvenience.

In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on these two words, *industry* and *frugality*; that is, neither waste *time* nor *money*, but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and saves all he gets (necessary expenses excepted) will certainly become *rich*—if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not in his wise providence, otherwise determine.

THE NEW  
UNIVERSAL LETTER WRITER.

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PART II.

LETTERS ON LOVE, COURTSHIP, AND  
MARRIAGE.

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LETTER I.

*From a Young Gentleman to a Young Lady, with whom he  
is in Love.*

Madam,

I HAVE three times attempted to give you a verbal relation of the contents of this letter; but my heart as often failed me. I know not in what light it may be considered, only if I can form any notion of my own heart, from the impression made on it by your many amiable accomplishments, my happiness in this world, will in a great measure depend on your answer. I am not precipitate, Madam, nor would I desire your hand, if your heart did not accompany it. My circumstances are independent, and my character hitherto unblemished, of which you shall have the most undoubted proof. You have already seen some of my relations at your aunt's, in Sixth-street, particularly my mother, with whom I now live. Your aunt will inform you concerning our family, and if it be to your satisfaction, I shall not only consider myself as extremely happy, but shall also make it the principal study of my future life, to spend my days in the company of her whom I prefer to all others in the world. I shall wait for your answer with the utmost impatience, and am,  
Madam, your real admirer.

## LETTER II.

*The Young Lady's Answer.*

Sir,

I RECEIVED your letter last night, and as it is on a subject I had not yet any thoughts of, you will not wonder when I tell you I was a good deal surprised. Although I have seen you at different times, yet I had not the most distant thoughts of your making proposals of such a nature. Those of your sex have often asserted, that we are fond of flattery, and like mightily to be pleased: I shall therefore suppose it true, and excuse you for those encomiums bestowed on me in your letter; but am afraid, was I to comply with your proposals, you would soon be convinced that the charms you mention, and seem to value so much, are merely exterior appearances, which, like the summer's flower, will very soon fade, and all those mighty professions of love, will end at last either in indifference, or, which is worse, disgust. You desire me to inquire of my aunt concerning your character. You must excuse me, when I tell you, that I am obliged to decline making any such inquiry. However, as your behaviour, when in company, was always agreeable, I shall treat you with as much respect as is consistent with proper decorum: My worthy guardian, Mr. Melville, is now at his seat near Bristol, and his conduct to me has been so much like that of a parent, that I don't choose to take one step in an affair of such importance, without his consent and approbation. There is an appearance of sincerity runs through your letter; but there is one particular to which I have a very strong objection, which is this: You say that you live along with your mother, yet you don't say that you have either communicated your sentiments to her or your other relations. I must freely and honestly tell you, that as I would not disoblige my own relations, so neither would I, on any consideration, admit of any addresses contrary to the inclination of yours. If you can clear up this to my satisfaction, I shall send you a more explicit answer, and am, Sir, Your humble servant.

## LETTER III.

*The Young Gentleman's Answer to the above.*

Dear Miss,

I RETURN you a thousand thanks for your letter, and it is with the greatest pleasure, that I can clear up to your

satisfaction the matter you doubted of. Before I wrote to you, I communicated the affair to my two cousins; but had not courage enough to mention it to my mother; however, that is now over, and nothing, she says, would give her greater pleasure than to see me married to a young lady of your amiable character: Nay, so far is she from having any objections, that she would have waited on you as the bearer of this, had I not persuaded her against it, as she has been these three days afflicted with a severe cold, and I was afraid that if she had ventured abroad so soon, it might be attended with dangerous consequences. But to convince you of my sincerity, she has sent the enclosed, written with her own hand; and whatever may be the contents, I solemnly assure you that I am totally ignorant, except that she told me it was in approbation of my suit. If you will give me leave to wait on you, I shall then be able to explain things more particularly.

I am, dear Madam,

Your real lover.

#### LETTER IV.

*From the Young Gentleman's Mother, to the Young Lady.*

Dear Miss,

IF you find any thing in these lines improperly written, you will candidly excuse it, as coming from the hands of a parent, in behalf of an only, beloved and dutiful son.

My dear Charles has told me, that you have made such an impression on him, that he knows not how to be happy in any one else; and it gives me great happiness to find that he has placed his affections on so worthy an object. Indeed it has been my principal study to instruct him in the principles of our holy religion: well knowing that those who do not fear God, will never pay any regard to domestic duties. His father died when his son was only ten months old, and being deprived of the parent, all my consolation was that I had his image left in the son. I nursed him with all the tenderness possible, and even taught him to read and write. When he was of proper age I sent him to a boarding-school, and afterwards to the university. Whilst he was prosecuting his studies, I was constantly employed in recommending him to the care of that God whose eyes behold all his creatures, and will reward and punish according to their merit. Ever since his return from the university, he has re-



sided constantly with me, and his conduct to every one with whom he had any connexions, has been equal to my wishes. At present, my dear Miss, I am in a very sickly condition, and although I have concealed it from him, yet in all human probability, my time in this world will not be long. Excuse the indulgent partiality of a mother, when I tell you, that it is my real opinion you can never place your affections on a more worthy young man than my son. He is endowed with more real worth, than thousands of others whom I have known; and I have been told of instances of his benevolence which he has industriously concealed. I have only to add further, that the only worldly consideration now upon my mind, is to see him properly married, and then my whole attention shall be fixed on that place, where I hope to enjoy eternal felicity.

I am, dear Miss, your sincere well-wisher.

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#### LETTER V.

##### *The Young Lady's Answer.*

Madam,

I CANNOT but excuse the fondness of a tender mother for her only child. Before I received yours, I had heard an account of your unaffected piety, and the many accomplishments of your son; so that I was no way surprised at what you said concerning him. I do assure you, Madam, that I would prefer an alliance with you before even nobility itself, and I think it must be my own fault if ever I repent calling you mother. I was going to say, that you had known but few pleasures in this life to be deprived of your husband so soon, and the rest of your life spent under so many infirmities: But your letter convinces me that you have felt more real pleasure in the practice of virtue, and resignation to the Divine Will, than ever can be had in any, nay, even the greatest temporal enjoyments. I have sent, enclosed, a few lines to your son, to which I refer you for a more explicit answer, and am, Madam, &c.

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#### LETTER VI.

##### *The Young Lady's Answer to her Lover.*

Sir,

I RECEIVED yours, together with one enclosed from your mother, and congratulate you on the happiness you

have had in being brought up under so pious, so indulgent a parent. I hope that her conduct will be a pattern for you to copy after, in the whole of your future life; it is virtue alone, Sir, which can make you happy. With respect to myself, I freely acknowledge that I have not at present any reason to reject your offer, although I cannot give a positive answer until I have first consulted with my guardian. Monday next, I set out for his seat, from whence you may expect to hear from me as soon as possible, and am,

Your sincere well-wisher.

## LETTER VII.

*From the same.*

Sir,

IN my last I told you that you should hear from me as soon as possible, and therefore I now sit down to fulfil my promise. I communicated your proposal to Mr. Melville, who, after he had written to his correspondent in Philadelphia, gave me the following answer:

"Miss, I have enquired concerning the young gentleman, and the information I have received is such, that I not only approve of your choice, but must also confess, that if I did not do every thing in my power to forward your union, I should be acting contrary to the request of your father when he lay on his death-bed; you may communicate this to your lover as soon as you please; and may every happiness attend you both in time and eternity."

And now, Sir, have I not told you enough? Some might think too much; but I am determined to begin with as much sincerity as I could wish to practise if standing in the presence of my Maker. To expect the same from you is reasonable; I look for it, and shall be very unhappy if disappointed. But I will hope the best, and doubt not but the religious education bestowed on you, by your worthy mother, will operate on the whole of your future conduct in life. You may, therefore, lay aside the tedious formality of courtship, and write to me as one with whom you mean to spend your time in this world.

Ever since my arrival here, my time has been spent in visiting, *solus*, the woods, the fields, the cottages, meditating on the unbounded goodness of the Almighty Creator. How infinite is his wisdom! how unbounded is his liberality! Every thing in nature conspires to exalt his praise, and ac-

knowledge with gratitude their dependence on him. But I will not tire you with such a dull description of real beauties. Present my sincere respects to your worthy mother. I hope she gets the better of her disorder; and be assured that I am

Yours and hers with the greatest affection.

### LETTER VIII.

#### *The Young Gentleman's Answer.*

My Dear Angel,

IS there any medium between pleasure and pain? Can mourning and mirth be reconciled? Will my dear charmer believe, that whilst I was reading her letter with the greatest pleasure, I was shedding tears for an affectionate parent! Thus Divine Providence thinks proper to mix some gall with our portion in life. It is impossible for me to describe the variety of passions struggling in my breast. Ten thousand blessings on my charmer on the one hand, and as many tears to a beloved parent on the other. I conceived a notion of two impossibilities; one of which I am obliged to struggle with; the other, thanks to you, is over. I thought I could not live without my dear and honoured mother, nor enjoy one moment's comfort unless I could call you mine; but now I am obliged to submit to the one, whilst I have the pleasing prospect of being in possession of the other. Will my dear sympathise with me, or will she bear with human passions? And although all my hopes of temporal happiness is centered in you, yet I doubt not but you will excuse my shedding of tears over the remains of a dear parent, which I am going to commit to the tomb. My dear creature, were it possible for me to describe the many virtues of that worthy woman, who is now no more, you would draw a veil over the partiality of filial duty. Her last words were these: "My dear child, I am now going to pay that debt imposed on the whole human race, in consequence of our first parents' disobedience. You know what instructions I have given you from time to time; and let me beg of you to adhere to them so far as they are consistent with the will of God, revealed in his word. May you be happy in the possession of that young lady on whom you have placed your affections; but may you and she remember, that real happiness is not to be found in this world; and you must consider

your life here as merely a state of probation. To the Almighty God I recommend you."

She was going on when the thread of life was broken, and she ceased to be any more. Such was the last end of my dear mother, whose remains are to be interred this evening, and as soon as I can settle every thing with her executors, I will, as it were, fly to meet you. God grant that our happiness in this life may be conducive towards promoting our everlasting felicity hereafter. I am, as before,

Yours while life remains.

## LETTER IX.

*From the Lady after marriage, to her Cousin unmarried.*

Dear Cousin,

I HAVE now changed my name, and, instead of liberty must subscribe wife. What an awkward expression! say some—How pleasing! say others. But let that be as it may, I have been married to my dear Charles these three months, and I can freely acknowledge that I never knew happiness till now. To have a real friend to whom I can communicate my secrets, and who, on all occasions, is ready to sympathise with me, is what I never experienced before. All these benefits, my dear cousin, I have met with in my beloved husband. His principal care seems to be to do every thing possible to please me; and is there not something called duty incumbent on me? Perhaps you will laugh at the word duty, and say that it imports something like slavery; but nothing is more false; for even the life of a servant is as pleasant as any other, when he obeys from motives of love instead of fear. For my own part, my dear, I cannot say that I am unwilling to be obedient, and yet I am not commanded to be so by my husband. You have often spoke contemptuously of the marriage state, and I believe your reasons were, that most of those whom you knew were unhappy; but that is an erroneous way of judging. It was designed by the Almighty, that man and woman should live together in a state of society, that they should become mutual helps to each other; and if they are blessed with children, to assist each other in giving them a virtuous education. Let me therefore beg that my dear cousin will no longer despise that state for which she was designed, and which is calculated to make her happy. But then, my dear,

there are two sorts of men you must studiously avoid, I mean *Misers* and *Rakes*. The first will take every opportunity of abridging your necessary expenses, and the second will leave you nothing for a subsistence. The first, by his penuriousness, will cause you to suffer from imaginary wants; the second by his prodigality, will make you a real beggar. But your own good sense will point out the propriety of what I have mentioned. Let me beg that you will come and spend a few weeks with us; and if you have any taste for rural and domestic life, I doubt not but that you will be pleased.

I am your affectionate Cousin.

### LETTER X.

*From a Young Merchant in Philadelphia, to a Widow Lady in the Country.*

Madam,

EVER since I saw you at York-town, when I was on my return from a journey on business, my mind has been continually ruminating on your many accomplishments. And although it is possible this may be rejected, yet I can no longer conceal a passion which has preyed upon my spirits these six weeks. I have been settled in business about three years; my success has been equal to my expectations, and is likewise increasing. My family is respectable though not rich; and as to the disparity of our ages, a few years will not make any difference, where the affections are placed on so lovely an object. I can only say, Madam, that I prefer you to all the young ladies I have seen, and if business continue to increase, I shall be greatly in want of one of your prudence, to manage my domestic affairs. Be assured, Madam, that whatever time I can spare from the necessary duties of my profession, shall be devoted to your company, and every endeavour used to make your life both agreeable and happy. As you have relations here, they will give you every necessary information concerning my character and circumstances, although I have not the pleasure of being known to them. If you will favour me with an answer to this, it will ever be esteemed as a particular favour, and acknowledged with the sincerest respect, by

Your real admirer;

## LETTER XI.

*The Lady's Letter to her Brother, concerning the above.*

Dear Brother,

YOU know that in all affairs of importance, I have constantly acted by your advice, as I am still determined to do; and therefore have sent you enclosed the copy of a letter which I received by the post from a young gentleman whom I had accidentally seen at York-town. His behaviour here was polite without affectation, and an air of sincerity appeared in all he said. With respect to the subject he writes of, I will give you my own thoughts, and delay sending an answer until I have had your opinion.

I am at least a dozen years older than him, and possibly love contracted where there is such difference in the ages of the parties, may terminate in want of respect on one side, and jealousy on the other. However, I have no objections at present against entering into the marriage state, as I would wish, as I advance in years, to have a friend to whom I might at all times be able to open my mind with freedom, and who would treat me with that tenderness which my sex entitles me to. I have been a widow six years, and whatever others may say, I have found it attended with many inconveniences, and far from the pleasing life many are ready to imagine. But after all, I will be directed by you, as my only real friend to whom I can apply; if you think proper you may inquire, and when I hear from you, I will send him an answer.

I am your affectionate Sister.

## LETTER XII.

*The Brother's Answer.*

Dear Sister,

I AM glad to perceive your prudence in not being overhasty in an affair of so great importance, and upon which your happiness or misery in this world will inevitably depend. Your reasons against remaining any longer in a state of widowhood, are what I much approve of, and it will give me great pleasure to promote your interest and happiness, as far as I am able. I have inquired concerning Mr. Moreton, and every one gives him an excellent character. I have likewise conversed with him, and find he is a very sensible young man. As to your disparity of age, I do not think it

has any great weight; and upon the whole, I have but one reason against your union, and that is, that there is nothing more precarious than commerce, and the merchant who to-day has unlimited credit, may be to-morrow in the Gazette. I do not urge this in order to prevent your happiness; but only, that whilst you are free, you may take such measures as to secure a sufficiency against the worst. I would by no means dissuade you from complying with his request, as he seems every way worthy of your choice, and I really think it may be for your mutual happiness. These, dear sister, are my sentiments concerning this affair, but remember I leave it entirely to yourself, not doubting but you will proceed with the same prudence you have begun.

I am your affectionate Brother.

*P. S.* I would advise you to write to the Young Gentleman as soon as possible.

### LETTER XIII.

*From the Lady to Mr. Moreton.*

Sir,

I RECEIVED your letter, and my reason for delaying an answer was, that I wanted first to consult my brother, whose opinion I had by the post yesterday. I freely acknowledge that you are far from being disagreeable, and the advantages on your part with respect to accomplishments are, I think, superiour to those on mine. But these are but small matters when compared with what is absolutely necessary to make the marriage state happy—I mean an union of minds. Neither of us have had many opportunities of conversing together, and when we had, you did not mention any thing of this. I have no objections against marrying, were I assured of being no worse than at present; but there is such a variety of unforeseen accidents daily happening in the world, and all conspiring together to promote dissensions in families, that we can never be too careful how we fix our choice. I shall not, Sir, from what I have seen of your behaviour, and heard of your character, make any objections against your request; but I confess, I am afraid you have been rather too precipitate in your choice; although my person may have engaged your attention, yet I am afraid all those charms you so much extol are not sufficient to keep you loyal to the marriage vow. But I will hope the best, and take you at your word, nor give my hand to any other

but you. In the mean time I shall be glad to hear that you continue your visits to my brother :—You will find him, I believe, a worthy person, and one who is much esteemed by all who know him. I have now given you leave to write as often as you please, as I hope all your letters will be agreeable ; and as for the time to be fixed for any thing else, I shall leave it entirely to be settled by yourself and my brother, and am, dear Sir,

Yours sincerely,

#### LETTER XIV.

[The six following letters are genuine, and passed between a Gentleman and Lady in England, some time ago, but were not published till lately.]

*From the Gentleman.*

Madam,

IT was a question among the Stoics, whether the whole of human life afforded most pleasure or pain ? For my own part, I have always wished to consider things in the fairest light, but I often find my resolution weakened ; and when I think to act the philosopher, I feel myself nothing but a man. When my late wife died, about two years ago, I proposed to make the tour of England, that by mixing with strangers, my thoughts might be led from fruitless reflections on the loss I had sustained : A loss which none but myself knew. It is true, it has been so far successful, that it has taught me two things : first, resignation to the will of Heaven ; and, secondly, that I am still unhappy, in the want of a female partner. The agreeable company at the house of your worthy brother, induced me to spend more time in York, than I at first intended ; nor did I know, until I had proceeded some miles, that I should be obliged once more to return. In short, Madam, I am a second time in love ; and although you may be disposed to laugh, yet I assure you, that I am in real earnest, and your own dear self is the object. But perhaps you will ask, How happens all this ? I answer, that I cannot tell how it happens. But I am really fond of domestic life, and am once more resolved to alter my condition. I cannot flatter, and I think both you and I have lived long enough to judge for ourselves. There was something pleased me much in the prudent manner you conduct the affairs of your brother's house ; but as he is on the point of being married, that employmet will cease when



the other event takes place. I did not hear that you were engaged by promise to any other; and as you have heard something concerning my family, character, and circumstances, you are more able to judge whether my present proposal is for your interest. In case you have any objection to my having children, I can only say, that they will be easily answered. I have told you before, that I have only two young daughters, now at boarding school, and I have settled each of their marriage portions, and the remainder is entirely for myself; and without being any real prejudice to my children, is more than sufficient for us both. As to the common objection against being a step-mother, I think it may be easily answered, when I tell you, that my children will treat you with all manner of respect. I do not imagine you can esteem me the worse for loving my children; I have too good an opinion of you to think so; and as for the odious appellations usually thrown out against step-mothers, they can only be considered, by a lady of your sensibility, as the effect of prejudice, operating upon vulgar minds, occasioned by the conduct of some inhuman wretches, who are a disgrace to society, and who would have acted in the same manner, had they been placed in any other station in life. Your own good sense will point out to you the propriety of what I say. From what I have written, you will be able to judge, whether or not the proposals I have now made, are apparently for your real advantage. All that I desire, is to live in amity and friendship with the woman on whom I have placed my affections, as long as I am in the world. Every thing in my power will be exerted to make you happy as possible, as I think, if I am not mistaken, every part of your conduct will entitle you to deserve it. I hope you will not defer sending me an answer, as I shall wait for it with the utmost impatience.

I am, Madam,

Yours sincerely and affectionately.

#### LETTER XV.

##### *The Lady's Answer.*

Sir,

I HAVE just received your letter, and for my own part must say, that you have acted the philosopher extremely well. I thought that love letters had not usually been extracted from Seneca or Epictetus; but why do I wonder,

when even a lady, now alive, went through the drudgery of learning the Greek language, in order to acquire the honour of being the translator of the latter. However, she has got far enough, and I have not any intention of following her, but shall consider my lover's philosophical letter.

Whilst you remained at our house, I must acknowledge that your company was agreeable; and our assiduity to please, arose from a consciousness of your merit as a gentleman, although at that time, neither my brother nor myself, had the most distant thoughts of ever hearing such a proposal as your letter contains. It is our common practice to entertain strangers in the same manner we did you, which is consistent with old English hospitality, and something like the conduct of the ancient Patriarchs.

The proposal which you have sent me, is of too serious a nature to be treated lightly, it requires to be considered with the greatest attention; especially, as a wrong step of that sort, not only destroys all hopes of temporal happiness, but, what is infinitely worse, often endangers that which is eternal. I doubt not but you have seen many fatal instances of this melancholy truth, viz. That those who were bound by the most solemn engagements to go hand in hand, through affluence and poverty, have often prevented the one, and hastened those afflictions inseparably connected with the other. The consideration of those things, presents us with a glaring proof of the corruption of human nature in general, and particularly in its most desirable state, pretended Conjugal Felicity. The causes from which unhappiness arises in families, are various; and although I never was a wife, yet I have seen many fatal instances of their pernicious effects. You yourself seem to be aware of this, in the objections stated in your letter; and although I have convincing proofs that your circumstances are consistent with your representation of them, yet the second objection is not so easily answered, nor indeed have you done it to my satisfaction. Your answers to the common objections made against step-mothers, are altogether rational; they are what reason will at all times dictate, and prudence on every occasion require; but you will excuse me if I tell you sincerely, that even in the opinion of the thinking part of the world, the life of a step-mother is far more disagreeable than you endeavour to persuade me. All eyes are upon them, and even their virtues are often construed into faults. I acknowledge that it could never enter the mind of a rational creature, (I mean

one who is really so), that a woman should tyrannise over two or three orphans, for no other reason save only that their mother was her husband's former wife. This would prove her guilty of three of the most odious crimes capable of being committed in the conjugal state. First, inhumanity to the deceased mother; secondly, cruelty to the surviving children; and, lastly, a total disrespect for her husband: for what woman would esteem the man, or what regard could she think he would have for her children, if she did not treat or cause to be treated with tenderness, those who were born of a woman equally dear to him as herself. But you know, Sir, that we live in the world, and few, I believe, would choose to have their lives rendered unhappy, if they could possibly avoid it. Your character, circumstances, and accomplishments, might entitle you to a much better wife than me; but I confess the above reasons weigh strongly in my mind against such a connection; and unless they were answered more to my satisfaction than you have yet done, I should choose still to remain as I am. In the mean time I shall be glad at all times to hear from you, and am,

Your sincere well-wisher.

## LETTER XVI.

### *The Gentleman's Reply.*

Madam,

I HAVE always thought, there is none more ready to condemn the conduct of others, than those who are most guilty themselves, and of this your letter is a convincing proof. Do not be surprised, for I am really in earnest. You have accused me of acting the philosopher, whilst you seem much better acquainted with those sages than myself. But pray, Madam, is it any great fault to write a love letter in a serious strain? Or should every thing on that subject be only a jumble of incoherent nonsense? Should the lover divest himself of the man, and because he prefers a woman to the rest of her sex, must he act the part of a fool to obtain her? I dare venture to say you will answer in the negative. Your letter contains so many prudential reasons for refusing my offers, that I should be stupid indeed if I did not consider them as the result of a well informed judgment. All the objections I have against them is, that they appear too much grounded on popular censure. I believe you are

## COURTSHIP, AND MARRIAGE.

well acquainted with the world, and you know that the actions have been misrepresented; and the most amiable characters traduced. Nor has this been confined to any single station in life; it has diffused itself through them and although its baneful influence has often rendered existence miserable, yet the prudent will despise it with contempt it so justly merits. Virtue is its own reward and happiness.

Deaf to Folly's call,  
Attends the music of the mind.

Whilst a woman of your great good sense has the assurance of a good conscience in approbation of her conduct, how insignificant must the envious censures of malice appear, when compared with real peace of mind. Indeed, I think I have carried your objections against being a step-mother rather too far, and I think I shall not be guilty of blasphemy when I call your refinement of sentiment *False Delicacy*. However, as I said before, I am really in earnest; and have not formed an erroneous judgment, you are the person, I have yet conversed with, since I became a widow with whom I can live happy. And will you, Madam, be as cruel as to remain obstinate in rejecting my suit? I do think it consistent with your good nature; and although I think it is beneath a generous mind to purchase a wife, I shall be willing to make you a settlement equal to your wishes, besides a sufficiency for your children, if we should be blessed with any. Your answer to this is impatiently expected by  
Your real admirer.

## LETTER XVII.

*From the Young Lady in Answer.*

Sir,

I PERUSED your letter, and begin to be afraid I have tampered with you too long, to conceal the real sentiments of my mind from one so justly entitled to know them as you are. My objections I assure you, Sir, were not the effect of levity, but arose from the most mature deliberation; would I, on any account, impose on the man to whom I intended to give my hand, and consequently my heart. It would have been a crime, attended with more aggravating circumstances than any which you have mentioned, and entitled to an excuse. Hypocrisy is the same, under w

ever character it appears ; and the person who is guilty of it in the smallest matter, will be equally so in the greatest. Your answer to my objections are altogether satisfactory, and I am now convinced that I may be your wife, and at the same time at least a nominal mother to your children : I say nominal, for although I should on all occasions consider myself obliged to act with humanity to your children, as well as my own, yet I may still be named by the above appellation. However, as your person, company, and conversation were agreeable, and as your character stands unimpeached, I am almost inclined to try that life to which I have hitherto been a stranger. It is, I assure you, with diffidence, and if attended with any unfavourable circumstances, may possibly be more my fault than yours. We cannot foresee future events, and are therefore obliged to leave them to the direction of an unerring Providence. I shall therefore not detain you any longer, but only to inform you, that my brother was married yesterday to Miss B—. May every happiness attend them both in time and eternity ! You will receive a letter enclosed from him, and may be assured that I have not now any objections against being connected with you for life. The time fixed for that period depends entirely on your own choice and appointment, and I think you cannot reasonably desire more. All that I expect, nay, all that I desire, is only to be treated consistently with the professions you have already made. If so, I cannot fail of being as happy as is consistent with the state of affairs in this world, and I do not look for miracles. As you will doubtless be much hurried before you set out for London, one letter will be sufficient until I see you ; in the mean time (as the Jews say) may you rest content and happy.

I am, &c.

## LETTER XVIII.

*The Brother to the Gentleman.*

Sir,

I KNOW not of any gentleman who ever yet honoured me with his company, for whom I have a greater regard than yourself, and the agreeable hours we have spent together cannot be equalled unless they are repeated. When I read your first letter to my sister, I considered your proposal of marriage as the highest honour that possibly could be conferred on our family ; and yet, without partiality, I

firmly believe, that the woman to whom you have paid your addresses, has merit equal to any in the world. She returned from the boarding school about ten years ago, during which time she has superintended the affairs of my family, and conducted them with such prudence, as is seldom met with in one of her years. Many offers have been made to her by fox hunters in our neighbourhood, but their characters were so totally opposite to her sentiments, that she rejected them with the utmost disdain, although apparently advantageous. My sister, Sir, has much more refined notions, than to pay any more regard to affluence than what would procure her an independent subsistence, and too great a regard to her conscience, to sacrifice her peace of mind to enjoy the greatest earthly grandeur. To use her own words, she considers riches as laying her under an additional obligation to act for the good of her fellow creatures, as a faithful steward of that Almighty Being, who has declared that He will exact a strict account from his creatures in what manner they have used those gifts, which his unbounded liberality has bestowed. Her leisure hours have been spent in reading, and when I have met with her in the garden, or the fields, she had constantly in her hand either Milton, Thompson, or Young, but most frequently her BIBLE. It may possibly occur to your thoughts, that what I have said in commendation of a beloved sister, arises from a fraternal affection: But I do assure you, Sir, that I could not help repeating her many accomplishments, were you an utter stranger, and even a married man. A person destitute of virtue and sensibility might remain ignorant for ever of my sister's merits; but to one of your worth, I doubt not but they will be estimated according to their real value. Light and darkness cannot dwell together; nor can those of opposite tempers ever be happy; but where there is an intellectual, as well as a corporeal union, nothing in this life can interfere with their rational enjoyments. But I had almost forgot that I am writing to one who is well acquainted with these things; nor should I have enlarged so much, had not I regarded your friendship and interest on the one hand, and my sister's happiness on the other. Yet, not to detain you longer, my consent for a happy union is not only at your service, but, as I said before, I shall consider it as a very happy event; and I have not the least doubt of your ever repenting of your choice. I have heard that your secular affairs call for your attendance in London; when those

are settled, I shall be glad to hear from you, and likewise of my sister and you being happily united. In the mean time she is at my house, where you may freely correspond with her, and I am,

Your sincere well-wisher.

### LETTER XIX.

*From the Gentleman, after his Arrival in London, to the Lady in the Country.*

My Dear,

FOR so I must now call you, I arrived here last night, and embrace this first opportunity of writing.

What a busy place is London! what a variety of strange faces, and continual hurry of business! The citizens acquiring fortunes by trade, whilst the nobility and gentry are squandering away those estates left them by their ancestors: But such has always been the conduct of mankind in trading nations. One sows, another reaps, whilst a third enjoys the fruits of their labour. For my own part, I am neither fond of gaiety nor solitude. In all things there is a medium, which ought to be preferred to extremes. A sudden elevation to affluence or grandeur, and a sudden fall from either, are equally dangerous; the one too often plunges the person into all sorts of immorality, whilst the effect of the other is most commonly despair. I would choose to spend three months every year in London, and the remainder in the country. This, in my opinion, is a more rational scheme than the present mode of continually hurrying from place to place, without ever relishing the pleasures of any. But I had almost forgotten to whom I am writing. As soon as I have settled my affairs here, which will take up about three weeks, I intend going to Windsor to visit my daughters, at the boarding school, and from thence hasten to your brother's; when I hope, that union will take place, that must terminate only with our lives. I have employed my attorney to draw up articles of a jointure for you, and which I shall bring along with me, to be signed in the presence of your friends. I hope your brother and his spouse are well. I received his excellent letter, and heartily thank him for the contents.

I am, my dear,

Yours sincerely and affectionately.

## LETTER XX.

*On love and friendship, from a Father to his Daughters.*

Dear Daughters,

THE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they will assist you by their advice and good offices. But the immediate gratification, which friendship affords to a warm, open and ingenuous heart, is of itself a sufficient motive to court it. In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shown affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful. If you have the good fortune to meet with any who deserve the name of friends, unbosom yourself with the utmost confidence. It is one of the world's maxims never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart; unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you on the whole, much happier than a reserved, suspicious one, although you may sometimes suffer by it. Coldness and distrust, are the two certain consequences of age, and experience; but they are unpleasant feelings, and need not be anticipated before their time.

But, however open you may be in talking of your affairs, never discover the secrets of one friend to another. These are sacred deposits, which do not belong to you, nor have you any right to make use of them.

There is another case in which I suspect it is proper to be secret, not so much from motives of prudence as delicacy; I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit, yet nature, whose authority is superiour to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself, fail, she feels violence done both to herself and



her modesty. This, I should imagine, must be always the case, where she is not sure of a return to her attachment. In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong. At the same time I must tell you, that in point of prudence, it concerns you to attend well to the consequences of such a discovery. \* These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason love secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love. If, therefore, you must have a friend to pour out your heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she live happily with her husband. There are certain unguarded moments in which such a woman, though the best and worthiest of her sex, may let hints escape, which, at other times, or to any other person than her husband she would be incapable of; nor will a husband, in this case, feel himself under the same obligations of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of your brothers and sisters. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without any of the inconveniences that attend such connexions with our sex.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendships, because it cannot bear an equal; and is so fond of flattery as to grasp at it even from servants and dependents. The most intimate confidants, therefore, of proud people, are valet de chambres and waiting women. Show the utmost humanity to your servants;

make their situation as comfortable to them as possible : but if you make them your confidants, you spoil them, and debase yourselves.

Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this is inconsistent with the freedom which friendship allows ; but a certain respect is necessary in friendship as well as in love : without it, you may be liked as a child, but never will be loved as an equal. The temper and disposition of the heart, in your sex, make you enter more readily into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of ; and this makes your friendship so very fluctuating.

Another great obstacle to the sincerity, as well as steadiness of your friendships, is the great clashing of your interests in the pursuit of love, ambition, or vanity. For these reasons, it would appear at first sight more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable : hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy or suspicion of rivalship. The friendship of a man for a woman, is always blended with a tenderness which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices ; and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable secrecy, whenever you confide in us. But apply these observations with great caution. Thousands of women of the best hearts and finest talents, have been ruined by men who have approached them, under the suspicious name of friendship. But, supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that, if she be very agreeable in her person, she will probably very soon find a lover where she only wished to find a friend. Let me here, however, warn you of that weakness so common among vain women, the imagination, that every man who takes particular notice of

you is a lover. Nothing can expose you more to ridicule than the taking up of a man on the suspicion of his being your lover, who perhaps, never once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions. I am; &c.

## LETTER XXI.

*On the same Subject.*

Dear Daughters,

THERE is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will really find very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superiour class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check.

There is a different species of men, whom you may like as agreeable companions, men of worth, taste, and genius, whose conversation, in some respects, may be superiour to what you generally meet with among those of your sex. It will be foolish in you to deprive yourself of an useful and agreeable companion, merely because idle people may say he is your lover. Such a man may like your company without having any design on your person. People whose sentiments, and particularly whose tastes correspond naturally, like to associate together, although neither of them have the most distant view of any further connexion. But, as this similarity of minds often gives rise to a more tender attachment than friendship, it will be proper to keep a watchful eye over yourselves, lest your hearts become too far engaged before you are aware of it.

At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility, which disposes to such attachments. What is commonly called love among you, is rather gratitude and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little, either of personal esteem, or affection. Indeed, without an unusual share of na-

tural sensibility, and very peculiar good fortune, a woman, in this country, has very little probability of marrying for love. It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now, supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few, it is a very great chance if any of them distinguishes her particularly. Love, at least with us, is exceedingly precarious, and will not always fix where reason says it should. But supposing one of them should become particularly attached to her, it is still extremely improbable, that he should be the only man in the world, her heart most approved of.

As, therefore, nature has not given you that unlimited range in your choice, which we enjoy, she has wisely and benevolently, assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meet with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love, in both sexes. If attachments were not excited in your sex, in this manner, there is not one in a million of you, that would ever marry with any degree of love. A man of taste and delicacy, marries a woman because he loves her more than any other. A woman of equal taste and delicacy, marries him, because she esteems him, and because he gives her that preference. But, if a man unfortunately become attached to a woman, whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive, and if he persist to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love, among men, are diversified by their different tempers. An artful man, may counterfeit every one of them so easily, as to impose on a young girl, of an open, generous and feeling heart, if she be not extremely on her guard. The finest parts in such a girl, may not always prove sufficient for her security. The dark and crooked

paths of cunning are unsearchable and inconceivable to an honourable and elevated mind.

The following I apprehend are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of being fortunate.

True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree, in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into real beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and to avoid this, he shuns all the little observances of common gallantry. His heart and his character will be improved in every respect, by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continues long, it will totally depress his spirit, and extinguish every active, vigorous and manly principle of his mind.

When you observe in a gentleman's behaviour, these marks, which I have described above, reflect seriously what you have to do. If his attachment be agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no, not although you marry him. That sufficiently shows your preference, which is all he is entitled to know. If he has delicacy he will ask for no stronger proof of your affection for your sake; if he has sense, he will not ask it for his own. This is an unpleasant truth; but I thought it my duty to let you know it. Violent love cannot subsist, at least cannot be expressed long together on both sides: Otherwise, the certain consequence, however concealed, is satiety and disgust.

My zeal for your welfare, has excited me to throw together these few thoughts, which I flatter myself, will sink deep in your memory, and be of some use to you, at the time you shall stand most in need of assistance.

I remain, yours affectionately, &c.

## LETTER XXII.

*On Courtship and Coquettish Behaviour, from the same,*

Dear Daughters,

IN my last I laid before you my thoughts on love and friendship, and now proceed to consider some other particulars, very essential to your happiness. If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least, some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of familiarity in your behaviour, which may satisfy him, if he has any discernment left, that he has nothing to hope for. But perhaps your particular temper will not permit of this.—You may easily shew that you want to avoid his company, but if he be a man whose friendship you wish to preserve; you may not choose this method, because then you lose him in every capacity. You may get a common friend to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But, if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjust. If he bring you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he be a man of spirit and delicacy, he will give you no farther trouble, nor apply to your friends for their intercession. This last is a method of courtship, which every man of spirit will disdain. He never will whine or sue for your pity. That would mortify him almost as much as your scorn. In short, you may break such a heart, but you can never mend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty; and is the passion of all others, the most difficult to conquer.

There is a case where a woman may coquet justifiably, to the utmost verge which her conscience will allow. It

is where a gentleman purposely declines to make his addresses, till such times as he thinks himself perfectly sure of her consent. This at bottom, is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman designs to do it, and by this means, to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man, who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish whether a gentleman, who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence, inseparable from the attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: And the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their own consciences, when they act otherwise. Sometimes they plead ignorance, or at least, uncertainty of the gentleman's real sentiments. That sometimes may be the case. Sometimes they plead the decorum of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover, until he has directly told them so. Perhaps few women carry their idea of female delicacy and decorum, so far as I do. But I must say, you are not entitled to plead the obligation of these virtues, in opposition to the superiour ones of gratitude, justice, and humanity. The man is entitled to all these, who prefers you to all the rest of your sex, and perhaps whose greatest weakness is this very preference. The truth of the matter is, vanity and the love of admiration, is so prevailing a passion among you, that you may be considered to make a very great sacrifice, whenever you give up a lover, till after the art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise the lover. But the deepest and most artful coquetry, is employed by women of superiour taste and sense, to engage and fix the heart of a man, whom the world, and who they themselves esteem, although they are determined

never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity : nay, they can sometimes be gratified with the utter ruin of his fortune, fame and happiness. God forbid that I should ever think so of all your sex ; I know many of them have principles, have generosity and dignity of soul, that elevates them above the worthless vanity I have been speaking of.

Such a woman I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution and candour. If she explains herself to him, with a generous openness and freedom, he must feel the stroke as a man ; but he will likewise bear it as a man ; what he suffers he will suffer in silence. Every sentiment of esteem will remain ; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman ; and, though passion subsides, yet a man of a candid and generous heart, always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he has not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman chooses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone ; but if she has any generosity or gratitude, she will not betray a secret which does not belong to her.

I am, &c.

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### LETTER XXIII.

#### *On the Foregoing Subject.*

Dear Daughters,

I HAVE insisted the more particularly on this subject of courtship, because it may most readily happen to you, at that early period of life, when you can have little experience or knowledge of the world ; when your passions are warm, and your judgments not arrived at such full maturity, as to be able to correct them.—I wish you to possess such high principles of honour and generosity, as will render you incapable of deceiving, and at the same time, to



possess that acute discernment, which may secure you against being deceived.

Male coquetry is much more inexcusable than female, as well as more pernicious; but it is rare in this country. Very few men will give themselves the trouble to gain or retain, any woman's affections, unless they have views in them, either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections, merely from the vanity of conquest, and triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiments and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women, at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love. This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because we can carry it to what length we please, without your being so much as at liberty to explain or expostulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our situation.

A woman in this country, may easily prevent the first impressions of love, and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and to your lover, if you gave him your hand, when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse, where there are wanting those qualities which alone can ensure happiness in a married state.

I know nothing that renders a woman more despicable, than her thinking it essential to her happiness to be married! Besides the gross indelicacy of the sentiment, it is a false one; as thousands of women have experienced. But, if it was true, the belief that it was so, and the consequent

impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superiour degree of happiness, in a married state, what you can possibly find in any other. I know the sorrow and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition with dignity and cheerfulness, from the period of youth, beauty, admiration and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women, of active, vigorous mind and a great vivacity of spirits, degrading themselves; sometimes, by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of the girls, who might have been their grand-children; sometimes, by oppressing their acquaintances by impertinent intrusions into their private affairs, and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirits, which, if it had found employment at home, would have rendered them respectable members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, and delicacy, every milder feminine virtue of the heart, but of weak spirits, bashful and timid: I see such women sinking in obscurity and insignificance, gradually losing every elegant accomplishment; for this evident reason, that they are not united to a partner who has sense, worth and taste, to know their real value, one who is able to draw forth their concealed qualities, and shew them to advantage; who can give that support to their feeble spirits which they stand so much in need of, and who, by affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to her amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But I confess I am not enough of a patriot, I wish you to marry for the good of the public. I wish you to marry for no other reason but to make yourselves happy.

pier. When I am so particular in my advices about your conduct, I own, my own heart beats with the fond hopes of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But heaven forbid you should ever relinquish the ease and independence of a single life, to become the slaves of a fool, or of a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I wish you in such independent circumstances as may lay you under no temptation to do from necessity, what you will never do from choice. This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he does you an honour, or a favour, when he asks you for a wife.

I am, &c.

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#### LETTER XXIV.

##### *On Marriage, from the Same.*

Dear Daughters,

YOU may perhaps imagine, that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this; I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished by their looks and external behaviour. But it is in private companies alone, where you can expect easy and agreeable conversation, which I shall never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry, with attachment on either side.—Love is very seldom produced at first sight: at least, it must have in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely; and settle in your own minds, what are the requisites to your happiness in a married state; and as it is almost impossible that you should

get every thing to your wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature, for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex), to have such a temper, and such sentiments, deeply rooted in you; if you have spirit and resolution to resist the solicitations of vanity, the persecutions of friends (for you will have lost the only friend that will never persecute you), and can support the prospect of the many inconveniences attending the state of an old maid; then you may indulge yourselves in that kind of sentimental reading and conversation, which is most correspondent with your feelings.

But, if you find, on a strict self-examination, that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, but shun, as you would do the most fatal poison, all that species of reading and conversation, which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflicts of passions, this may afterwards raise in your breasts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion in a husband, you may be tired with insipidity and dulness, shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferance; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expenses, and domestic necessities, as is suitable to their fortunes; the world would therefore look upon you as unreasonable women, who did not deserve to be happy, if you were not so.—To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements, of such a kind as do not affect the heart, nor the imagination, except in the way of wit or humour.

I have no view by these advices, to lead your taste; I only want to persuade you of the necessity of knowing your own minds, which, though seemingly very easy, is what your sex very seldom attain, on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collected decisive spirit which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide; but in matters of taste, that depend upon your own feeling, consult no one friend whatever, but consult with your own hearts.

If a gentleman makes his addresses to you, or gives you reason to believe he will do so, before you allow your affections to be engaged, endeavour in the most prudent and secret manner, to procure from your friends every necessary information concerning him, such as his character for sense, his morals, his temper, fortune, and family; whether it be distinguished for parts and worth, or for their folly, knavery, and loathsome hereditary diseases. When your friends inform you, they have done their duty. If they go further, they have not the deference for you which a becoming dignity on your part would effectually command. Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune and the pleasures it brings, are your aim, it is not sufficient that the settlement of a jointure and children's provisions should be amply and properly secured, it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this, will depend on your marrying a good natured, generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp and parade of life, for which you married him.

I am, &c.

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## LETTER XXV.

*On the same Subject, in Continuation.*

Dear Daughters,

FROM what I wrote, in my last, you will easily see, that I could never pretend to advise whom you should mar-

ry ; but I can with great confidence advise whom you should not marry.

Avail a companion that may entail any hereditary disease on your posterity ; particularly, that most dreadful of all human calamities, madness. It is the height of imprudence, to run into such danger, and, in my opinion, highly criminal.

Do not marry a fool ; he is the most untractable of all animals ; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably, too, hurt your vanity, to have husbands for whom you have reason to blush and tremble, every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife's being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.

A rake is always a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife, and children, if he has the misfortune to have any.

If you have any sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sake, and for the sake of their families. If they are weak men, they will be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband, to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love. Genuine love is not founded in caprice ; it is founded in nature ; on honourable views, on virtue, on similarity of taste and sympathy of souls. If you have these sentiments you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress ; and, if he has any honour, no personal

gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient. I shall conclude, with endeavouring to remove a difficulty which must occur to any woman of reflection, on the subject of marriage.

What is to become of all these refinements of delicacy, that dignity of manner which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that if motives of interest or vanity have had any share in your resolutions to marry, none of these chimerical notions will give you any pain; nay, they will very quickly appear as ridiculous in your own eyes as they probably always do in the eyes of your husbands. They have been sentiments which floated in your imaginations, but have never reached your hearts. But, if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will not at once dispel the enchantment raised by an external beauty; but the virtues and graces that first warmed the heart; and reserve and delicacy which always left the lover something farther to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, more sensible, and tender manner. But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which perhaps it were better for me to forget for ever.

I have thus given you my opinion, on some of the most important articles of your future life, chiefly calculated for that period, when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which from their contradiction to the general practice of the world I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradiction. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—You will at least be pleased with it, as the last mark of your father's love and affection.

I am, &c.

## LETTER XXVI.

*From a Gentleman to a Lady, professing an aversion to tedious formality in Courtship.*

Dear Madam,

I REMEMBER that one of the ancients in describing a youth in love, says, "he has neither wisdom enough to speak, nor to hold his tongue." If this be a just description, the sincerity of my passion will admit of no dispute: and whenever in your company I behave like a fool, forget not that you are answerable for my incapacity. Having made bold to declare this much, I must presume to say, that a favourable reception of this, will, I am certain, make me more worthy of your notice; but your disdain would be what I believe myself incapable ever to surmount. To try by idle fallacies, and airy compliments, to prevail on your judgment, is a folly for any man to attempt who knows you. No, Madam, your good sense and endowments have raised you far above the necessity of practising the mean artifices which prevail upon the less deserving of your sex: you are not to be so lightly deceived; and, if you were, give me leave to say, I should not think you deserving of the trouble that would attend such an attempt.

This, I must own, is no fashionable letter from one who, I am sure, loves up to the greatest hero of romance; but as I would hope that the happiness I sue for, should be lasting, it is certainly most eligible to take no step to procure it but what will bear reflection; for I should be happy to see you mine, even when both have outlived the taste of every thing that has not virtue and reason to support it. I am, Madam, notwithstanding this unpolished address,

Your most respectful admirer,  
And obedient humble servant.

## LETTER XXVII.

*The Lady's Answer, encouraging a further declaration.*

Sir,

I AM very little in love with the fashionable methods of courtship: sincerity, with me, is preferable to compliments. Yet I see no reason why common decency should be discarded. There is something so odd in your style, that when I know whether you are in jest or earnest, I shall be



less at a loss to answer you. Mean time, as there is abundant room for rising, rather than sinking, in your complaisance, you may possibly have chosen wisely, to begin first at the lower. If this be the case, I know not what your succeeding addresses may produce : But I tell you fairly, that your present makes no great impression, yet perhaps as much as you intend, on

Your humble servant.

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### LETTER XXVIII.

*From the Gentleman to the Lady, more openly declaring his passion.*

Dear Madam,

NOW I have the hope of not being despised for my acknowledged affection, I declare to you, with the utmost sincerity, that I have long had a most sincere passion for you; but I have seen gentlemen led such dances, when they have given up their affections to the lovely tyrants of their hearts, and could not help themselves, that I had no courage to begin an address in the usual forms, even to you, of whose good sense and generosity, I nevertheless had a good opinion. You have favoured me with a few lines, which I most kindly thank you for. And I do assure you, Madam, if you will be pleased to encourage my honourable suit, you shall have so just an account of my circumstances and pretensions, as I hope will entitle me to your favour in the honourable light in which I profess myself, dear Madam,

Your most obliged and faithful admirer.

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### LETTER XXIX.

*The Lady in Reply, putting the matter to a sudden issue.*

Sir,

AS we are both so well inclined to avoid unnecessary trouble, as well as unnecessary compliments, I think proper to acquaint you, that Mr. Dunford, of Baltimore, has the management of all my affairs, and is a man of such probity and honour, that I do nothing, in any matters of consequence, without him. I have no dislike to your person ; and if you approve of what Mr. Dunford can acquaint you with, in relation to me, and I approve of his report in your favour, I shall

be far from shewing any gentleman, that I have either an insolent or a sordid spirit, especially to such as do me the honour of their good opinion.

I am, Sir,

Your humble servant.

### LETTER XXX.

*From an Aunt to her Niece, who had given her a ludicrous account of a sober Lover.*

Dear Niece,

I AM sorry you think Mr. Richards unsuitable a lover. He is a serious, sober, good man; and surely, when seriousness and sobriety make a necessary part of the duty of a good husband, a good father, and a good master of a family, those characters should not be the subject of ridicule, in persons of our sex especially, who would reap advantages from them. But he talks of the weather when he first sees you, it seems; and would you have had him directly fall upon the subject of love, the moment he beheld you?

He gave you to understand, that if he liked your character on inquiry, as well as your person and behaviour, he should think himself very happy in such a wife; for that, I dare say, was more like his language, than what you put in his mouth; and let me tell you, it would have been a much stranger speech, had so cautious and serious a man said, without thorough knowledge of your character, that at the first sight, he was over head and ears in love with you.

I think, allowing for the ridiculous turn, your airy wit gives to the first visit, that, by your own account he acted like a prudent, serious, and worthy man, as he is, and like one who thought flashy compliments beneath him, in so serious an affair as this.

I think, dear niece, this not only a mighty safe way, as you call it, of travelling towards the land of matrimony, but also to the land of happiness, with respect as well to the next world as to this. And it is to be hoped, that the better entertainment you so much wish for on your journey, may not lead you too much out of the way, and divert your mind from the principal view which you ought to have at your journey's end.

In short, I should rather have wished, that you could

bring your mind nearer to his standard, than that he should bring down his to your level. And you would have found more satisfaction in it, than you imagine, could you have brought yourself to a little more of that solemn appearance, which you treat so lightly, and which, I think, in him, is much more than mere appearance.

Upon the whole, dear niece, I am sorry, that a woman of virtue and morals, as you are, should treat so ludicrously a serious and pious frame of mind, in an age, wherein good examples are so rare, and so much wanted; though, at the same time, I am far from offering to prescribe to you in so arduous an affair as a husband; and wish you and Mr. Richards too, since you are so differently disposed, matched more suitable to each other's minds, than you are likely to be together.

I am, Your truly affectionate aunt.

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### LETTER XXXI.

*A letter from Lady Wortley Montague, against a Maxim of Mons. Rochefoucault's, "That Marriages are convenient, but never delightful."*

IT appears very bold in me to attempt to destroy a maxim established by so celebrated a genius as Mons. Rochefoucault, and implicitly received by a nation, which calls itself the only perfectly polite nation in the world, and which has, for so long a time, given laws of gallantry to all Europe.

But, full of the ardour which the truth inspires, I dare to advance the contrary; and assert boldly, that it is marriage-love only, which can be delightful to a good mind.

We cannot taste the sweets of perfect love, but in a well-suited marriage. Nothing so much distinguishes a little mind, as to stop at words. What signifies that custom, (for which we see very good reasons), of making the name of husband and wife ridiculous? A husband signifies, in the general interpretation, a jealous mortal, a quarrelsome tyrant, or a good sort of a fool, on whom we may impose any thing; a wife is a domestic daemon, given to this poor man to deceive and torment him. The conduct of the generality of people, justifies these two characters. But I say again, What signify words? A well-regulated marriage, is not like those of ambition and interest. It is two lovers who

live together. Let a priest pronounce certain words, let an attorney sign certain papers, I look upon these preparations as a lover does on a ladder of cords, that he fixes to the window of his mistress.

I know there are some people of false delicacy, who maintain that the pleasures of love, are only due to difficulties and dangers. They say, very wittingly, the rose would not be the rose without thorns, and a thousand other trifles of that nature, which makes so little impression on my mind, that I am persuaded, was I a lover, the fear of hurting her I loved, would make me unhappy, if the possession was accompanied with dangers to her. The life of married lovers, is very different: they pass it in a chain of mutual obligations and marks of benevolence, and have the pleasures of forming the entire happiness of the object beloved; in which point I place perfect enjoyment.

The most trifling cares of economy, become noble and delicate, when they are heightened by sentiments of tenderness. To furnish a room, is no longer furnishing a room, it is ornamenting a place where I expect my lover: to order a supper is not simply giving orders to a cook, it is amusing myself in regaling him I love. These necessary occupations, regarded in this light by a lover, are pleasures, infinitely more sensible and lively, than cards, and public places, which make the happiness of the multitude incapable of true pleasure. A passion happy and contented, softens every movement of the soul, and gilds each object that we look on.

To a happy lover, (I mean one married to his mistress), if he has any employment, every thing becomes agreeable, when he can say to himself, it is to serve her I love. If fortune is favourable, for that does not depend on merit, and gives success to his undertaking, all the advantages he receives are offerings due to her charms. He enjoys his glory, his rank, his riches, but as they regard her he loves. In misfortune, it is his consolation, to retire to a person, who feels his sorrow, and to say to himself, in her arms, "My happiness does not depend on the caprice of fortune; here is my assured asylum against all grief; your esteem makes me insensible to the injustice of a court, or the ingratitude of a master. I feel a sort of pleasure in the loss of my estate, as that misfortune gives me new proofs of your virtue and tenderness. How little desirable is grandeur to persons already happy! We have no need of flatterers

"or equipage; I reign in your heart, and I possess in your "person all the delights of nature." In short, there is no situation of which the melancholy may not be softened by the company of the person we love. Even an illness is not without its pleasures when we are attended by one we love. I should never have ~~said~~ <sup>known</sup>, was I to give you a detail of all the charms of a union in which we find, at once, all that flatters the senses in the most delicate and most extended pleasure; but I cannot conclude without mentioning the satisfaction of seeing each day increase the amiable pledges of our tender friendship, and the occupation of improving them according to their different sexes. We abandon ourselves to the tender instinct of nature, refined by love. We admire in the daughter the beauty of the mother, and respect in the son the appearance of understanding and natural probity which we esteem in the father.

A man when he marries his mistress ought to forget that she then appears adorable to him; and consider that she is but a simple mortal, subject to diseases, caprice, and ill-humour. He must prepare his constancy to support the loss of her beauty, and collect a fund of complacency, which is necessary for the continual conversation of the person who is most agreeable, and the least unequal. The woman on her side, must not expect a continuance of flatteries and obedience. She must dispose herself to obey agreeably; a science very difficult, and of consequence, of great merit to a man capable of feeling.—She must strive to heighten the charms of a mistress, by the good sense and solidity of a friend. When two persons prepossessed with sentiments so reasonable, are united by eternal ties, all nature smiles upon them, and the most common objects become charming.

I esteem much the morals of the Turks, an ignorant people but very polite in my opinion. A gallant, convicted of having debauched a married woman, is looked upon by them with the same horror as an abandoned woman by us; he is sure never to make his fortune, and every one would be ashamed to give a considerable employment to a man suspected of being guilty of so enormous a crime.—What would they say in that moral nation, were they to see one of our anti-knight-errants, who was always in pursuit of adventures to put innocent young women in distress, and ruin the honour of the women of fashion; who regard beauty, youth, rank, and virtue, but as so many spurs to incite their desire

to ruin, and who place all their glory in appearing artful seducers; forgetting, that with all their care, they can never attain but to the second rank, the devils having long since been in possession of the first!

I own, that our barbarous manners are so well calculated for the establishment of vice, and misery, (which is inseparable from it), that they must have hearts and heads infinitely above the common, to enjoy the felicity of a marriage such as I have described. Nature is so weak, and so given to change, that it is difficult to support the best founded constancy amidst those many dissipations that our ridiculous customs have rendered inevitable. A husband, who loves his wife, is in pain to see her take the liberties which fashion allows; it appears hard to refuse them to her, and he finds himself obliged to conform himself to the polite manners of Europe; to see every day, her hands a prey to every one who will take them; to hear her display, to the whole world, the charms of her wit; to shew her neck in full day; to dress for balls and shows, to attract admirers, and to listen to the idle flattery of a thousand sopas. Can any man support his esteem for a creature so public, or, at least, does she not lose much of her merit.

To return to the oriental maxims, where the most beautiful women content themselves with limiting the power of their charms to him who has a right to enjoy them; they have too much honour to wish to make other men miserable, and are too sincere not to own they think themselves capable of exciting a passion.

I remember a conversation I had with a lady of great quality at Constantinople, the most amiable woman I ever knew in my life, and for whom I had afterwards the most tender friendship; she owned ingenuously to me, that she was content with her husband. What libertines you Christian people are! (she said); it is permitted to you to receive visits from as many men as you please; and your laws permit you without limitation the use of wine. I assured her she was very much misinformed; that it was true we received visits, but these visits were full of form and respect; and that it was a crime to hear a man talk of love, or for us to love any other than our husbands. Your husbands are very good (said she, laughing) to content themselves with so limited a fidelity. Your eyes, your hands, your conversation, are for the public, and what do you pretend to reserve for them! Pardon me, my beautiful Sultana, (added she, em-

## LETTERS ON LOVE,

ing me), I have all possible inclination to believe what you say, but you would impose upon me impossibilities. I know the amorous complexion of your infidels, I see you are ashamed of them, and I will never mention them to you more.

I found so much good sense and truth in all she said, that I could scarcely contradict her; and I owned at first, that I had reason to prefer the morals of the Musselmens, to the ridiculous customs, which are surprisingly opposite to the very severe maxims of Christianity. And notwithstanding our foolish manners, I am of opinion that a woman, determined to find her happiness in the love of her husband, must give up the extravagant desire of being admired by the public; and that a husband who loves his wife, must deprive himself of the reputation of being a gallant. You see that I suppose two persons very extraordinary; it is not then very surprising, such a union should be rare in a country, where it is necessary, in order to be happy, to despise the established maxims.

I am, &c.

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## LETTER XXXII.

*To a very young Lady, on her marriage.* By Dr. Swift.

I am,

THE hurry and impertinence of receiving and paying visits, on account of your marriage, being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, vanities and follies, to which your sex is subject. I have always borne an entire friendship for your father and mother; and the person they have chosen for your husband, has been for some years past my particular favourite. I have long wished you might come together, because I hoped that from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right, that they did not produce you too much into the world; where you avoided many wrong steps which others have taken, and have fewer ill impressions to be removed. But they are led, as it is generally the case, in too much neglecting to cultivate your mind: without which it is impossible to acquire or preserve the friendship and esteem of a wise man, who soon grows weary of acting the lover, and treating his

wife like a mistress, but wants a reasonable companion, and a true friend, through every stage of his life. It must therefore be your business to qualify yourself for those offices ; wherein I will not fail to be your director, as long as I shall think you deserve it, by letting you know how you are to act, and what you are to avoid : And beware of despising or neglecting my instructions ; whereon will depend not only your making a good figure in the world, but your own real happiness, as well as that of the person who ought to be the dearest to you.

I must therefore desire you, in the first place, to be very slow in changing the modest behaviour of a virgin. It is usual in young wives, before they have been many weeks married, to assume a bold forward look, and manner of talking ; as if they intended to signify in all companies that they were no longer girls ; and consequently that their whole demeanour before they got a husband, was all but a countenance and constraint upon their nature ; whereas I suppose, if the votes of wise men were gathered, a great majority would be in favour of those ladies, who, after they were entered into that state, rather chose to double their portion of modesty and reservedness.

I must likewise warn you strictly against the least degree of fondness to your husband before any witness whatsoever, even before your nearest relations, or the very maids of your chamber. This proceeding is so exactly odious and disgusting to all who have either good breeding or good sense, that they assign too very unamiable reasons for it : The one is gross hypocrisy, and the other has too bad a name to mention. If there is any difference to be made, your husband is the lowest person in company, either at home or abroad, and every gentleman present has a better claim to all marks of civility and distinction from you. Conceal your esteem and love in your own breast, and reserve your kind looks and language for private hours ; which are so many in the four and twenty, that they will afford time to employ a passion as exalted as any that was ever described in a French romance.

Upon this head, I should likewise advise you to differ in practice from those ladies who affect abundance of uneasiness while their husbands are abroad ; start with every knock at the door, and ring the bell incessantly for the servants to let in their master ; who will not eat a bit of dinner or supper if the husband happens to stay out ; and re-



ceive him at his return with such a medly of chiding and kindness, catechising him where he has been, that a shrew from Billingsgate would be a more easy and eligible companion.

Of the same leaven are those wives, who, when their husbands are gone a journey, must have a letter every post upon pain of fits and hysterics ; and a day must be fixed for their return home, without the least allowance for business, or sickness, or accidents or weather. Upon which I can only say, that, in my observation, those ladies who are apt to make the greatest clatter on such occasions would liberally have paid a messenger, for bringing them news that their husbands had broke their necks on the road.

You will perhaps be offended, when I advise you to abate a little of that violent passion for fine clothes so predominant in your sex. It is a little hard, that our's, for whose sake you wear them, are not admitted to be of your council. I may venture to assure you, that we will make an abatement at any time of four pounds a yard in brocade, if the ladies will but allow a suitable addition of care in the cleanliness and sweetness of their persons. For the satirical part of mankind will needs believe, that it is not impossible to be very fine and very filthy ; and that the capacities of a lady are sometimes apt to fall short in cultivating cleanliness and finery together. I shall only add upon so tender a subject, what a pleasant gentleman said concerning a silly woman of quality, " That nothing could make her supportable, but by cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth."

I am, &c.

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### LETTER XXXIII.

*To the same Lady. By the same.*

Madam,

I AM wholly at a loss how to advise you in the choice of company ; which, however, is a point of as great importance as any in your life. If your general acquaintance be amongst the ladies who are your equals or superiours, provided they have nothing of what is commonly called an ill reputation, you think you are safe : and this, in the style of the world, will pass for good company. Whereas I am afraid, it will be hard for you to pick out one female ac-

quaintance in this town, from whom you will not be in manifest danger of contracting some foppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them, is by a firm resolution to proceed in your practice and behaviour directly contrary to whatever they shall say or do. And this I take to be a good general rule, with very few exceptions. For instance, in the doctrines they usually deliver to young married women for managing their husbands, their several accounts of their own conduct in that particular, to recommend it to your imitation, the reflections they make upon others of their own sex for acting differently, their directions how to come off with victory upon any dispute or quarrel you may have with your husband, the arts by which you may discover, and practice upon his weak side, when to work by flattery and insinuation, when to melt him with tears, and when to engage him with a high hand: In these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope your husband will interpose his authority to limit you in the trade of visiting. Half a dozen fools are in all conscience as many as you should require: And it will be sufficient for you to see them two or three times a year; for I think the fashion does not exact, that visits should be paid oftener to friends.

I advise that your company at home should consist of men rather than of women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good will; which, with the addition of some degree of good sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction—and it is well if those be the worst.

Let your men acquaintance be of your husband's choice, and not recommended to you by any she companions; because they will certainly fix a coxcomb upon you, and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such an one from a man of sense.

Never take a favourite waiting maid into your cabinet council, to entertain you with histories of those ladies whom she hath formerly served, of their diversions and dresses; to

insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you; to receive and discard servants by her approbation and dislike; to engage you by her insinuations, into misunderstandings with your best friends, to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be, to gain and preserve the friendship and esteem of your husband. You are married to a man of good education and learning, of an excellent understanding, and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and an unusual disposition to sobriety and virtue. But neither good nature nor virtue will suffer him to esteem you against his judgment; and although he is not capable of using you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unless you can supply the loss of youth and beauty with more durable qualities. You have but a very few years to be young and handsome in the eyes of the world; and as few months to be so in the eyes of a husband, who is not a fool; for I hope you do not still dream of charms and raptures, which marriage ever did, and ever will put a sudden end to. Besides, yours was a match of prudence and common good liking, without the mixture of any ridiculous passion which has no being but in plays and romances. You must therefore use all endeavours to attain to some degree of those accomplishments which your husband most values in other people, and for which he is most valued himself. You must get a collection of history and travels, which I would recommend to you, and spend some hours every day, in reading them, and making extracts from them, if your memory be weak. You must invite persons of knowledge and understanding to an acquaintance with you, by whose conversation you may learn to correct your taste and judgment; and when you can bring yourself to comprehend and relish the good sense of others, you will arrive in time to think rightly yourself; and to become a reasonable and agreeable companion. This must produce in your husband a true rational love and esteem for you, which old age will not diminish. He will have regard for your judgment and opinion in matters of the greatest weight; you will be able to entertain each other without a third person to relieve you

by finding discourse. The endowments of your mind will even make your person more agreeable to him ; and when you are alone your time will not lie heavy on your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it has sometimes moved me with pity, to see the lady of the house forced to withdraw immediately after dinner ; and this in families where there is not much drinking ; as if it were an established maxim, that women are incapable of all conversation. In a room where both sexes meet, if the men are discoursing upon any general subject, the ladies never think it their business to partake in what passes, but in a separate club entertain each other with the price and choice of lace and silk, and what dresses they liked or disapproved at the church or play-house. And when you are among yourselves, how naturally, after the first compliments, do you apply your hands to each other's lappets, ruffles and mantuas ; as if the whole business of your lives and the public concern of the world, depended upon the colour of your dresses. As divines say, that some people take more pains to be damned, than it would cost them to be saved ; so your sex employ more thought, memory, and application to be fools, than would serve to make them wise and useful. When I reflect on this, I cannot conceive you to be human creatures, but a sort of species hardly a degree above a monkey ; who has more diverting tricks than any of you, is an animal less mischievous and expensive, might in time be a tolerable critic in valet and brocade, and for aught I know, would equally become them.

I am, &c.

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#### LETTER XXXIV.

*To the same Lady. By the same.*

Madam,

I WOULD have you look upon finery as a necessary folly, as all great ladies did whom I have ever known. I do not desire you to be out of the fashion, but to be the last and least in it. I expect that your dress shall be one degree less than your fortune can afford ; and in your own heart I would wish you to be an utter contemner of all distinctions which a finer petticoat can give you ; because it will neither make you richer, handsomer, younger, better-natured, more virtuous, or wise, than if it hung on a peg.

If you are in company with men of learning, though they happen to discourse of arts and sciences, out of your compass, yet you will gather more advantage by listening to them, than from all the nonsense and frippery of your own sex: But if they be men of breeding as well as learning, they will seldom engage in any conversation where you ought not to be a hearer, and in time have your part. If they talk of the manners and customs of the several kingdoms of Europe, of travels into remoter nations, or of the state of their own country, or of the great men and actions of Greece or Rome, if they give their judgment upon French and English writers, either in verse or in prose, or of the nature and limits of virtue and vice; it is a shame for an English lady not to relish such discourses, nor to improve by them, and endeavour by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman that sits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought up to read or understand her own natural tongue, or be a judge of the easiest books that are written in it; as any one may find, if they have the patience to hear them, when they are disposed to mangle a play or a novel; where the least word out of the common road is sure to disconcert them. It is no wonder, when they are not so much as taught to spell in their childhood, nor can ever attain to it in their whole lives. I advise you therefore to read aloud, more or less every day, to your husband, if he will permit you, or any other friend (but not a female one) who is able to set you right. And as for spelling, you may compass it in time by making collections from the books you read.

I know very well, that those who are commonly called learned women, have lost all manner of credit, by their impertinent talkativeness, and conceit of themselves. But there is an easy remedy for this, if you once consider, that, after all the pains you may be at, you can never arrive, in point of learning, to the perfections of a school boy. The reading I would advise you to, is only for the improvement of your own good sense; which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that makes those learned ladies just so much worse for what they have read. And therefore it shall be my care to direct you better, a task for which I take myself to be

not ill qualified ; because I have spent more time, and have had more opportunities than many others, to observe and discover from what sources the various follies of women are derived.

Pray observe, how insignificant things are the common race of ladies when they have passed their youth and beauty ; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex ; and have no relief but in passing their afternoons in visits, where they are never acceptable ; and their evenings at cards among each other ; while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses, without any other view than that of enjoying the pleasures of their conversation.

I am ignorant of any one quality that is amiable in a man which is not equally so in a woman ; I do not except even modesty and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both. There is indeed one infirmity which seems to be generally allowed you ; I mean that of cowardice. Yet there should seem to be something very capricious, that when women profess their admiration for a colonel or a captain on account of his valour, they should fancy it a very graceful becoming quality in themselves to be afraid of their own shadows ; to scream in a barge when the weather is calmest, or in a coach at the ring ; to run from a cow at a hundred yards distance ; to fall into fits at the sight of a spider, an earwig or a frog ; at least, if cowardice be a sign of cruelty (as it is generally granted) I can hardly think it an accomplishment so desirable, as to be thought worth improving by affectation.

And as the same virtues equally become both sexes, so there is no quality whereby women endeavour to distinguish themselves from men, for which they are not just so much the worse, except that only of reservedness ; which however, as you generally manage it, is nothing else but affectation or hypocrisy. For as you cannot too much discountenance those of our sex who presume to take unbecoming liberty before you ; so you ought to be wholly unconstrained in the company of deserving men, when you have had sufficient experience of their discretion.

There is never wanting in this town a tribe of bold, swaggering, rattling ladies, whose talents pass among coxcombs

for wit and humour. Their excellency lies in rude, shocking expressions, and what they call running a man down. If a gentleman in their company happens to have any blemish in his birth or person, if any misfortune has befallen his family or himself, for which he is ashamed, they will be sure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common prostitute, rather than to that of such termagants as these. I have often thought, that no man is obliged to suppose such creatures to be women; but to treat them like insolent rascals disguised in female habits, who ought to be stripped and kicked down stairs.

I will ask one thing, although it be a little out of place; which is, to desire that you will learn to value and esteem your husband for those good qualities which he really possesseth, and not to fancy others in him which he certainly hath not. For although this latter is generally understood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants so very few accomplishments, that you are in no great danger of erring on this side, but my caution is occasioned by a lady of your acquaintance, married to a very valuable person, whom yet she is so unfortunate as to be always commending for those perfections to which he can least pretend.

I can give you no advice upon the article of expense; only I think you ought to be well informed how much your husband's revenue amounts to; and be so good a computer as to keep within it, in that part of the management which falls to your share; and not to put yourself in the number of those politic ladies, who think they gain a great point, when they have teased their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long scores remain unpaid to the butcher.

I desire you will keep these letters in your cabinet, and often examine impartially your whole conduct by them. And so God bless you, and make you a fair example to your sex, and a perpetual comfort to your husband and your parents.

I am, with great truth and affection, Madam,

Your friend and humble servant.\*

\* These letters of Swift contain many excellent maxims for the proper regulation of female conduct. But it ought to be noticed, that some of his remarks arise out of the great neglect of female education, which prevailed at the time he wrote, and do not apply with equal force at the present day.

LETTER XXXV.

*From a Daughter to her Father; wherein she dutifully expostulates against a match he had proposed to her, with a gentleman much older than herself.*

Honoured Sir,

THOUGH your injunctions should prove diametrically opposite to my own secret inclinations, yet I am not insensible that the duty which I owe you binds me to comply with them. Besides, I should be very ungrateful, should I presume in any point whatever, considering your numberless acts of parental indulgence towards me, to contest your will and pleasure. Though the consequences should prove ever so fatal, I am determined to be all obedience, in case what I have to offer in my own defence should have no influence over you, or be thought an insufficient plea for my aversion to a match, which, unhappily for me, you seem to approve of. It is very possible, Sir, the gentleman you recommend to my choice, may be possessed of all that substance, and all those good qualities, that bias you so strongly in his favour; but be not angry, dear Sir, when I remind you, that there is a vast disproportion in our years. A lady of more experience, and of a more advanced age, would, in my humble opinion, be a much fitter help-mate for him. To be ingenuous, permit me, good Sir, to speak the sentiments of my heart without reserve for once; a man, almost in his grand climacterick, can never be an agreeable companion for me: nor can the natural gaiety of my temper, which has hitherto been indulged by yourself in every innocent amusement, be over-agreeable to him. Though his fondness at first may connive at the little freedoms I shall be apt to take; yet as soon as the edge of his appetite shall be abated, he will grow jealous, and for ever torment me without a cause. I shall be debarred of every diversion suitable to my years, though never so harmless and inoffensive; permitted to see no company; hurried down perhaps to some melancholy rural recess; and there, like my lady Grace, in the play, sit pensive and alone, under a green tree. Your long experienced goodness, and that tender regard which you have always expressed for my ease and satisfaction, encourage me thus freely to expostulate with you on an affair of so great importance. If, however, after all, you shall judge the inequality of our age an insufficient plea in my favour, and that want of affection for a husband is but a trifle, where there is a large



fortune and a coach and six to throw into the scale ; if, in short, you shall lay your peremptory commands upon me to resign up my real happiness and peace of mind, for the vanity of living in pomp and grandeur, I am ready to submit to your superiour judgment. Give me leave, however, to observe, that it is impossible for me ever to love the man into whose arms I am to be thrown : and that my compliance with so detested a proposition, is nothing more than the result of the most inviolable duty to a father, who never made the least attempt before to thwart the inclinations of

His ever obedient daughter.

### LETTER XXXVI.

*From a Young Person in Business to a Gentleman, desiring leave to wait on his Daughter.*

Sir,

I HOPE the justness of my intentions will excuse the freedom of this letter, wherein I am to acquaint you of the affection and esteem I have for your daughter. I would not, Sir, offer any indirect address, that should have the least appearance of inconsistency with her duty to you, and my honourable views to her ; choosing by your influence, if I may approve myself to you worthy of that honour, to commend myself to her approbation. You are not insensible Sir, by the credit I have hitherto preserved in the world, of my ability, by God's blessing, to make her happy ; and this the rather emboldens me to request the favour of an evening's conversation with you at your first convenience ; when I will more fully explain myself, as I earnestly hope, to your satisfaction, and take my encouragement or discouragement, from your own mouth. I am, Sir, in the mean time, with great respect,

Your most obedient humble servant.

### LETTER XXXVII.

*From a Young Lady to her Father, acquainting him with a Proposal of Marriage made to her.*

Honoured Sir,

AS young Mr. Lovewell, whose father, I am sensible, is one of your intimate acquaintances, has during your ab-

sence in the country, made an open declaration of his passion for me, and pressed me closely to comply with his overtures of marriage, I thought it my duty to decline all offers of that nature, however advantageous they may seem to be, till I had your thoughts on so important an affair; and I am absolutely determined either to discourage his addresses, or keep him at least in suspense, till your return, as I shall be directed by your superiour judgment. I beg leave, however, with due submission, to acquaint you with the idea I have entertained of him, and hope I am not too blind or partial in his favour. He seems to me to be perfectly honourable in his intentions, and to be no wise inferior to any gentleman of my acquaintance hitherto, in regard to good sense or good manners.—I frankly own, Sir, I could admit of his addresses with pleasure, were they attended with your consent and approbation. Be assured, however, that I am not so far engaged, as to act with precipitation, or comply with any offers inconsistent with that filial duty, which, in gratitude to your paternal indulgence, I shall ever owe you. Your speedy instruction therefore, in so momentous an article, will prove the greatest satisfaction imaginable to,

Honoured Sir, your most dutiful daughter.

### LETTER XXXVIII.

#### *The Father's Answer to the Daughter.*

My Dearest Girl,

I HAVE long wished to see you happy with a deserving man—I would not upon any consideration, either thwart or force your inclination; the consequence, especially of the latter, have been in many instances fatal; far be it from me to disapprove of a worthy match! I should then deviate from the duty of a father, and be injurious to the happiness of a daughter. I know the gentleman's family you mention, and make but little doubt but the connexion will be mutually agreeable; be assured then that my return home shall be as speedy as possible, in order to prove, how much I am, my dear girl's

Affectionate Father.

## LETTER XXXIX.

*From a Young Lady's Friend, to a Disagreeable Suiter.*

Sir,

BEING the sincere friend of Miss Sidney, to whom she has in confidence revealed her utter aversion to your intruding impertinence and nonsensical jargon, I have undertaken, in consequence of her request, to insist that you will forbear further solicitations, as they are both contemptible and disgusting. Consummate ignorance alone can, after this, be guilty of a perseverance, which may produce such fatal consequences, as to provoke my friend to apply to some male relative for protection.

I am, Sir,

Your humble servant, &c,

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 LETTER XL.

*From a Lady, to a Gentleman, who had obtained all her friends' consent, urging him to decline his Suit to her.*

Sir,

YOU have often importuned me to return marks of that consideration for you, which you profess for me. As my parents, to whom I owe all duty, encourage your address, I wish I could. I am hardly treated by them because I cannot. What shall I do? Let me apply to you, Sir, for my relief, who have much good sense, and I hope, generosity. Yes, Sir, let me bespeak your humanity to me, and justice to yourself, in this point; and that shall be all I will ask in my favour. I own you deserve a much better wife than I shall ever make; but yet as love is not in one's own power, if I have the misfortune to know I cannot love you, will not justice to yourself, if not pity to me, oblige you to abandon your present purpose?

But as to yourself, Sir, why should you make a poor creature unhappy in the displeasure of all her friends at present, and still more unhappy, if, to avoid that, she gives up her person, where she cannot bestow her heart. If you love me, as you profess, let me ask you, Sir, is it for my sake, or is it your own?—If for mine, how can it be, when I must be miserable, if I am forced to marry where I cannot love? If for your own, reflect, Sir, on the selfishness of your love, and judge if it deserves from me the return you wish.

How sadly does this love already operate! You love me so well, that you make me miserable in the anger of my dearest friends!—Your love has already made them think me undutiful: and instead of the fondness and endearment I used to be treated with by them, I meet with nothing but chidings, frowns, slights and displeasure.

And what is this love of yours to do for me hereafter?—Why, hereafter, Sir, it will be turned into hatred, or indifference at least; for then, though I cannot give you my heart, I shall have given you a title to it, and you will have a lawful claim to its allegiance. May it not then, nay ought it not to be treated on the foot of a rebel, and I expect punishment as such, instead of tenderness? Even were I to be treated with mercy, with goodness, with kindness by you, and could not deserve it or return it, what a wretch would your love make me! How would it involve me in the crying sin of ingratitude? How would it destroy my reputation in the world's eye, that the best of husbands had the worst of wives! the kindest of men the unkindest of women!

Cease then, I beseech you, this hopeless, this cruel pursuit! Make some worthier person happier in your addresses, that can be happy in them. By this means you will restore me to the condition you found me in, the love of my parents, and the esteem of my friends. If you really love me, this may be a hard task, but it will be a most generous one. And there is some reason to expect it: for who that truly loves, wishes to make the object of his love miserable? This I must be, if you persist in your addresses; and I shall know by your conduct, on occasion of this uncommon request, how to consider it, and in what light to place you, either as the most generous or the most ungenerous of men. Mean time, I am, Sir, most heartily, though it cannot be what you would have

Your well-wisher, and humble servant.

## LETTER XLI.

*The Gentleman's Answer to the Lady's uncommon request.*

Dear Madam,

I AM exceedingly concerned, that I cannot be as acceptable to you as I have the good fortune to find myself to your honoured parents. If, madam, I had reason to think it was owing to your prepossession in some happier man's

favour, I should utterly despair of it, and should really think it would be unjust to myself, and ungenerous to you, to continue my addresses. As therefore you have, by your own appeal to me, in so uncommon a way, endeavoured to make me a party against myself, and I have shown so much regard to you, as to be willing to oblige you, as far as I can, may I not hope the favour of you to declare generously whether I owe my unhappiness to such a prepossession, and whether your heart is given to some other? If this be the case, you shall find all you wish on my part; and I shall take a pride to plead against myself, let me suffer ever so much by it, to your father and mother; but if not, and you have taken any other disgust to my person or behaviour, there may be a hope, that my utmost affection and assiduity, or a contrary conduct, may in time get the better of it. Let me implore you to permit me still to continue my zealous respects to you; for this I will say, that there is not a man in the world who can address you with a sincerer and more ardent love, than, dear Madam,

Your affectionate admirer, and humble servant.

## LETTER XLII.

*From a Young Lady to a Gentleman that Courted her, whom she could not like, but was forced by her parents to receive his visits, and think of none else for her husband.*

Sir,

IT is a very bad return which I make for the respect you have for me, when I acknowledge to you, that though the day of our marriage is appointed, I am incapable of loving you. You may have observed in the long conversations we have had at those times we were left together, that some secret hung upon my mind. I was obliged to an ambiguous behaviour, and durst not reveal myself further, because my mother, from a closet near the place where we sat, could both hear and see our conversation. I have strict commands from both my parents to receive you, and am undone for ever, except you will be so kind and generous as to refuse me. Consider, Sir, the misery of bestowing yourself upon one who can have no prospect of happiness but from your death. This is a confession made perhaps with an offensive sincerity; but that conduct is much to be preferred to a secret dislike, which could not but pall all the sweets of life,

by imposing on you a companion that doats and languishes for another. I will not go so far as to say, my passion for the gentleman whose wife I am by promise, would lead me to any thing criminal against your honour. But I know it is dreadful to a man of your sense to expect nothing but forced civilities in return for tender endearments, and cold esteem for undeserved love. If you will on this occasion let reason take place of passion, I doubt not but fate has in store for you some worthier object of your affection, in recompense for your goodness to the only woman that could be insensible to your merit.

I am, Sir,

Your most humble servant.

### LETTER XLIII.

*A Ward to her Guardian, against compulsive Marriage.*

Sir,

I HOPE you will do me the justice to acknowledge, that hitherto I have in no material instance transgressed the obedience which I owe that friend, whom my father, in his will appointed as my guardian—that guardian, which now supplies the place of a father; but on the contrary, that I have been attentive to his advice, and submissive to his will; still I hope to preserve the character of an obedient ward. You have expressed a great desire, that I should give my hand to Mr. Sturdy: herein I must disobey; were it a father's self that demanded compliance, duty, if not directed by inclination, must give way to nature. I have therefore taken this liberty, with all deference, to put in a plea for your candid indulgence, in a matter that concerns the happiness of my life, and, though a female, to reason with you a little upon it. I confess Mr. Sturdy is a man of property and respect; these, I grant, are strong recommendations, but not sufficient qualities to constitute happiness in a matrimonial life. Consider the great disparity of years,—I am young, he is old: the gaiety of youth can never agree with the gravity of age: if they cannot agree, such a disproportionate match must be productive of reciprocal aversion! Age can never delight youth, and sure where there is no attraction on the part of one object, there can be no affection on the part of the other; and if one part be deficient in affection, happiness can never be mutual. Mr. Sturdy may find more

pleasure in an alliance with a widow, or a lady of advanced years and experience, while, perhaps, I may meet with a gentleman better suited to my inclinations. Having thus far expatiated as well as my feeble abilities will permit, upon the inevitable consequences of uniting young and old, I hope my dear guardian will no longer favour the addresses of his friend, but persuade him to look out for a more suitable and worthy lady than his young foolish ward.

I am, Sir,  
Yours, &c.

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#### LETTER XLIV.

*From a Young Lady to a Friend whose Lover was false.*

Dear Sophia,

IT is always the duty of friendship, to administer consolation to the unhappy: I therefore seize the earliest opportunity of endeavouring to abate your distress, by pointing out greater distresses, which you have fortunately avoided. Your lover has been false and perfidious; and your disappointment is consequently mortifying; your good has been returned with evil; your kind offers repaid with ingratitude; but think, my dear, if he had succeeded in his base design, (for his views could never be honourable) how much greater would have been your affliction? Let this consideration moderate your present grief: and likewise think that the wisest of our sex have frequently met with the same ill usage, perhaps worse. In short, if you reflect seriously you will discover that the very cause of your unhappiness, now, will in the end be great occasion for joy; for you have certainly avoided many ills, by not entering the marriage state with a worthless man. It is not easy I know for a feeling mind, to banish the remembrance of an object that was once dear; but with the aid of reason and reflection, time can complete the arduous task. Oh then, my dear Sophia, collect all your fortitude, endeavour to be yourself again; free and happy; and you will be so: With wishes for this noble resolution, and the desired effect, I remain,

Yours sincerely, &c.

## LETTER XLV.

*From a Gentleman to a Lady, whom he accuses of Inconstancy.*

Madam,

YOU must not be surprised at a letter in the place of a visit, from one who cannot but have reason to believe it may easily be as welcome as his company.

You should not suppose, if lovers have lost their sight, that their senses are all banished : and if I refuse to believe my eyes, when they shew me your inconstancy, you must not wonder that I cannot stop my ears against the accounts of it. Pray let us understand one another properly ; for I am afraid we are deceiving ourselves all this while. Am I a person whom you esteem, whose fortune you do not despise, and whose pretensions you encourage ? or am I a troublesome coxcomb, who fancy myself particularly received by a woman who only laughs at me ? If I am the latter, you treat me as I deserve ; and I ought to join with you in saying I deserve it ; but if it be otherwise, and you receive me, as I think you do, as a person you intend to marry, for it is best to be plain on those occasions, what is the meaning of that universal coquetry in public, where every fool flatters you, and you are pleased with the meanest of them ? and what can be the meaning that I am told, you last night in particular was an hour with Mr. Marlow, and are so wherever you meet him, if I am not in company ? Both of us, Madam, you cannot think of ; and I should be sorry to imagine, that when I had given you my heart so entirely, I shared yours with any body.

I have said a great deal too much to you, and yet I am tempted to say more : but I shall be silent. I beg you will answer this, and I think I have a right to expect that you do it generously and fairly. Do not mistake what is the effect of the distraction of my heart, for want of respect to you. While I write this, I dote upon you, but I cannot bear to be deceived where all my happiness is centered.

Your most unhappy, &c.

## LETTER XLVI.

*The Answer.*

Sir,

IF I did not make all the allowances you desire in the end of your letter, I should not answer you at all. But at-



though I am really unhappy to find you are so, and the more so to find myself the occasion, I can hardly impute the unkindness and incivility of your letter to the single cause you would have me. However, as I would not be suspected of any thing that should justify such treatment from you, I think it necessary to inform you, that what you have heard has no more foundation than what you have seen : however, I wonder that other eyes should not be as easily alarmed as yours : for, instead of being blind, believe me, Sir, you see more than there is. Perhaps, however, their sight may be as much sharpened by unprovoked malice, as yours by undeserved suspicion.

Whatever may be the end of this dispute, for I do not think so lightly of lovers' quarrels as many do, I think it proper to inform you, that I never have thought favourably of any one but yourself ; and I shall add, that if the fault of your temper, which I once little suspected, should make me fear you too much to marry, you will not see me in that state with any other, nor courted by any man in the world.

I did not know that the gaiety of my temper gave you uneasiness, and you ought to have told me of it with less severity. If I am particular in it, I am afraid it is a fault of my natural disposition ; but I would have taken some pains to get the better of that, if I had known it was disagreeable to you. I ought to resent this treatment more than I do, but do not insult my weakness on that head ; for a fault of that kind would want the excuse this has for my pardon, and might not be so easily overlooked, though I should wish to do it. I should say, I will not see you to-day, but you have an advocate that pleads for you much better than you do for yourself. I desire you will first look carefully over this letter, for my whole heart is in it, and then come to me.

Your's, &c.

## LETTER XLVII.

*From a Lover who had cause of displeasure, and determines never to see the Lady again.*

Madam,

THERE was a time, when if any one should have told me that I should ever have written to you such a letter as I am now writing, I would as soon have believed that the earth would have burst asunder, or that I should see stars falling

to the ground, or trees or mountains rising to the heavens. But there is nothing too strange to happen. One thing would have appeared yet more impossible than my writing it, which is, that you should have given me the cause to have written it, and yet that has happened.

The purpose of this is to tell you, Madam, that I shall never wait on you again. You will truly know what I make myself suffer when I impose this command upon my own heart: but I would not tell you of it, if it were not too much determined for me to have a possibility of changing my resolution.

It gives me some pleasure, that you will feel no uneasiness for this, though I should also have been very averse some time ago even to have imagined that; but you know where to employ that attention, of which I am not worthy the whole, and with a part I shall not be contented. I was a witness, Madam, yesterday, of your behaviour to Mr. Henry. I had been often told of this, but I have refused to listen to it. I supposed your heart no more capable of deceit than my own: But I cannot disbelieve what I have been told on such authority, when my own eyes confirm it. Madam, I take my leave of you, and beg you will forget there ever was such a man as,

Your humble servant.

### LETTER XLVIII.

*From a rich Young Gentleman, to a beautiful Young Lady with no Fortune.*

Miss Sophia,

IT is a general reflection against the manners of the present age, that marriage is only considered as one of those methods by which avarice may be satisfied, and poverty averted; that neither the character nor accomplishments of the woman are much regarded, her merit being estimated by the thousands of her fortune. I acknowledge that the accusation is too true, and to that may be ascribed the many unhappy matches we daily meet with; for how is it possible that those should ever have the same affection for each other, who were forced to comply with terms to which they had the utmost aversion, as if they had been allowed to consult their own inclinations, and give their hands where they have engaged their hearts. For my own part, I have been always

determined to consult my inclinations where there is the least appearance of happiness; and having an easy independency, am not anxious about increasing it, being well convinced, that of all states the middle one is best, I mean neither poverty nor riches; which leads me to the discovery of a passion which I have long endeavoured to conceal.

The opportunities which I have had of conversing with you at Mr. B's, have at last convinced me, that merit and riches are far from being connected, and that a woman may have those qualifications necessary to adorn her sex, although adverse fortune has denied her money. I am sure that all those virtues necessary to make me happy in the marriage state are centered in you, and whatever objection you may have to my person, yet I hope there can be none to my character; and if you consent to be mine, it shall be my constant duty to make your life agreeable, and under the endearing character of a husband, endeavour to supply your early loss of the best of parents. I shall expect your answer as soon as possible, for I wait for it with the utmost impatience.

I am, your affectionate lover.

### LETTER XLIX.

#### *The Young Lady's Answer.*

Sir,

I RECEIVED your letter yesterday, and gratitude for the generous proposal you have made, obliges me to thank you heartily for the contents.

As I have no objections either to your person or character, you will give me leave to deal sincerely, and state those things which at present bear great weight with me, and perhaps must ever remain unanswered, and hinder me from entering into that state, against which I have not the least aversion.

You well know (at least I imagine so) that the proposal you have made me is a secret both to your relations and friends; and would you desire me to rush precipitately into the marriage-state, where I have the greatest reason to fear that I should be looked upon with contempt, by those whom nature had connected me with? I should consider myself obliged to promote the happiness of my husband; and how inconsistent would a step of that nature be with such a resolution? You know that I was left an orphan; and had it not

been for the pious care of Mrs. B. must have been brought up in a state of servitude. You know that I have no fortune; and were I to accept of your offer, it would lay me under such obligations as must destroy my liberty. Gratitude and love are two very different things. The one supposes a benefit received, the other is a free act of the will. Suppose me raised to the joint possession of your fortune, could I call it mine unless I had brought you something as an equivalent? Or, have I not great reason to fear that you yourself may consider me as under obligations, inconsistent with the character of a wife: I acknowledge the generosity of your offer, and would consider myself highly honoured, could I prevail with myself to prefer to peace of mind the enjoyment of an affluent fortune. But as I have been very sincere in my answer, so let me beg, that you will endeavour to eradicate a passion, which, if nourished longer, may prove fatal to both.

I am, Sir, with the greatest respect,  
Your sincere well-wisher.

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### LETTER L.

#### *The Gentleman's Reply.*

Dear Sophia,

WAS it not cruel to start so many objections? Or could you suppose me capable of so base an action, as to destroy your freedom, and peace of mind? Or do you think that I am capable of ever forgetting you, or being happy in the enjoyment of another? For God's sake do not mention gratitude any more. Your many virtues entitle you to much more than I am able to give; but all that I have shall be yours. With respect to my relations, I have none to consult besides my mother and my uncle, and their consent and even approbation, are already obtained. You have often heard my mother declare, that she preferred my happiness with a woman of virtue, to the possession of the greatest fortune, and though I forgot to mention it, yet I had communicated my sentiments to her before I had opened my mind to you. Let me beg that you will lay aside all those unnecessary scruples which can only serve to make one unhappy, who is already struggling under all the anxieties of real and genuine love. It is in your power, my dear, to make me happy, and none else can. I cannot enjoy one moment's rest till I have your

answer, and then the happy day shall be fixed. Let me beg that you will not start any more objections, unless you are my real enemy; but your tender nature cannot suffer you to be cruel. Be mine, my dear, and I am yours forever. My servant shall wait for the answer to your ever sincere lover, whose sole happiness is centered in you.

I am, &c.

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### LETTER LI.

#### *The Lady's Answer.*

Sir,

I FIND that when one of your sex forms a resolution, you are determined to go through, whatever be the event. Your answer to my first objection, I must confess, is satisfactory. I wish I could say so of the others; but I find that if I must comply, I shall be obliged to trust the remainder to yourself. Perhaps this is always the case, and even the most cautious have been deceived. However, Sir, I have communicated the contents of your letters to whom you well know has been to me as a parent. She has not any objection, and I am at last resolved to comply. I must give myself up to you as a poor friendless orphan, and shall endeavour to act consistently with the rules laid down and enforced by our holy religion: And if you should so far deviate from the paths of virtue, as to upbraid me with poverty, I have no friends to complain to, but that God who is a *Father to the fatherless*. But I have a better opinion of you than to entertain such fears. I have left the time to your appointment, and let me beg that you will continue in the practice of that virtuous education which you have received. Virtue is its own reward, and I cannot be unhappy with the man who prefers the duties of religion to gaiety and dissipation.

I am yours sincerely.

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### LETTER LII.

*A Modest Lover desiring an Aunt's favour to him for her Niece.*

Honoured Madam,

I HAVE several times, when I have been happy in the company of your good niece, thought to have spoken my

mind, and declared to her the true value and affection I have for her ; but just as I have been about to speak, my fears have vanquished my hopes, and I have been obliged to suspend my design. I have thrown out several hints; that I thought would have led the way to a fuller disclosing of the secret that is too big for my breast; and yet, when I am near her, it is too important for utterance. Will you be so good, Madam, as to break the way for me; if I am not wholly disapproved of by you, and prepare her dear mind for a declaration that I must make, and yet, I know not how to begin. My fortune and expectations make me hope that I may not on those accounts be deemed unworthy. And could I by half a line from your hand, hope that there is no other bar, I should be enabled to build on so desirable a foundation, and to let your niece know how much my happiness depends upon her favour. Excuse good Madam, I beseech you, this trouble, and this presumptuous request, from

Your obliged humble servant.

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### LETTER LIII.

#### *The Aunt's Answer.*

Sir,

I CANNOT say I have any dislike, as to my own part, to your proposal, or your manner of making it, whatever my niece may have ; because diffidence is generally the companion of merit, and a token of respect. She is a person of prudence, and all her friends are so thoroughly convinced of it, that her choice will have the weight it deserves with us all ; yet so far as I may take upon myself to do, I will not deny your request, but on her return to-morrow, will break the ice, as you desire, not doubting your honour, and the sincerity of your professions. And I shall tell her, moreover, what I think of the advances you make.

I believe she has had the prudence to keep her heart entirely disengaged, because she would otherwise have told me ; and is not so mean spirited as to be able to return tyranny and insult for true value, when she is properly convinced of it. Whoever has the happiness (permit me, though her relation, to call it so) to meet with her favour, will find this her character ; and it is not owing to the fond partiality of, Sir,

Your friend and servant.

## LETTER LIV.

*From an Aunt to her Nephew, who had complained of ill success in his Addresses.*

Dear Nephew,

I RECEIVED your doleful ditty, in regard to your ill success in your late love-adventure with Miss Snow. No marble monument was ever half so cold, or vestal virgin half so coy! She turns a deaf ear, it seems, to your most ardent vows! And what of that? By your own account it appears, she has given you no flat denial; neither has she peremptorily forbid your visits. Really, nephew, I thought a gentleman of your good sense and penetration, should be better versed in the arts of love, than to be cast down all at once, and quit the field at the first repulse. You should consider, that she is not only a beauty, but a very accomplished lady. You must surely be very vain to imagine, that one of her education, good sense, and real merit, shall fall an easy victim into your arms. Her affections must be gradually engaged; she looks upon matrimony as a very serious affair, and will never give way, I am fully persuaded, to the violence of an ill grounded passion. For shame, nephew, shake off that unbecoming bashfulness, and shew yourself a man. Lovers, like soldiers, should endure fatigues. Be advised: renew the attack with double vigour; for she is a lady worth your conquest. The revolution of a day (as the ingenious Mr. Rowe has it) may bring such turns as Heaven itself could scarce have promised. Cheer up, my dear nephew, under that thought.—When I hear from you again, a few weeks hence, I am not without hopes, if you will follow my advice, of your carrying the siege, and making her comply with your terms of accommodation. In the mean time, depend upon it, no stone shall be left unturned on my part, that may any wise contribute towards your good, as I cannot without injustice to the lady, but approve of your choice.

I am your affectionate aunt.

## LETTER LV.

*From a Mother to a Daughter, jealous of her Husband.*

My Dear Polly,

I AM very much concerned at your thinking you have any reason to suspect the fidelity of your husband: Let me

entreat you, as you love your own happiness, to suppress these early risings of passion, that can procure you nothing but the keenest anguish of heart; and to give no ear to the idle tales of those officious and wicked people, who, perhaps, may find an interest in setting you at variance. O my child, take care of a suspicion, which will not only give you present uneasiness, by spoiling your temper, but wean from you the affections of your husband. If he be innocent, your suspicions are one of the greatest injuries, one of the highest marks of injustice that can be offered him; and you are in danger, if you give loose to resentment, of precipitating him to the course you dread, and rendering those evils real, which are now only imaginary. I say imaginary,—for I cannot think a man of his sense can be guilty of any thing so base and so foolish.

But supposing that what you have heard is but too true, your reproaches would only make him fly from home, and from you, to one who will side with him, and harden his heart against you. Thus would you yourself contribute to her triumph, while he, seeing that he can no longer have occasion for reserve, will grow hardened in vice, and pursue that course openly, which he would otherwise, for fear of its coming to your knowledge, have followed privately, and by stealth. Let me, therefore, beg of you to summon all your prudence. Instead of loading him with reproaches, and by your ill humour driving him to her you would have him shun, strive to make home agreeable to him, and let him see that it is not in the power of a strumpet to surpass you in sweetness of temper, and an obliging behaviour; and though he be so abandoned as to forget *his* duty, *you* will keep steadily to yours. By this means you will, in time, overpower him by your goodness: you will force conviction into his soul, and obtain the noblest of all conquests; you will recover his heart, and, perhaps, save him you love from eternal ruin. This conduct your own conscience will approve, and your children will have the greatest reason to rejoice in the prudence of such a mother. I am,

My dear daughter, &c.



## LETTER LVI.

*From a Young Lady after the Small-pox to her Lover.*

Sir,

The reason of my long silence will now, I hope, appear, and plead its own excuse.—You were pleased, when you first honoured me with your addresses, to say the beauties of my person were only excelled by the perfections of my mind; if you really preferred the latter, and thought, as you declared, those mental accomplishments were predominant; the loss of my charms, which are now totally spoiled by the severity of the small-pox, is not to be so much regretted.—It gives you an happy opportunity of proving yourself to be a man of truth and veracity; by now accepting my hand (which will consequently be accompanied with my heart) when my only recommendation, if I have any, arises from that consideration, which you were pleased to prefer and avow your partiality for. I am, Sir,

Your's, &c.

## LETTER LVII.

*The Answer.*

Madam,

THOUGH I confess that the declarations of suiters are in general questionable, and that personal beauty is always most attractive, I hope to prove that it is really your disposition which I admire. Though I regret your misfortune, I exult in this opportunity of proving my honour and truth; and will be proud to accept your inestimable hand, being accompanied with your heart, whenever my dear Susanna thinks me worthy of the boon. I am still

Your affectionate and sincere admirer.

## LETTER LVIII.

*From a Friend to a foolish Lover.*

Sir,

AN early attachment created a friendship between us that I thought would have been lasting and permanent; but I have lately perceived a great indifference on your side; I am exceedingly concerned for this, conscious that I have given no just reason for a suspension of our intimacy. My

regard therefore induces me to write upon the subject ; and true friendship, which is always officious about the health and welfare of those we esteem, having prompted me to make inquiries, I have now discovered that you are in love ; but why was this concealed from your friend ? Love is no crime, no shame, except it is attended with base designs, which then makes it criminal indeed, or ill-placed, and renders it a disgrace. My opinion of your integrity and honour, removes the former idea ; and being convinced of your prudence and discretion, I cannot doubt the propriety of your choice ; but authorized by friendship and our long intimacy, I must chide you, (and that severely) for both the secrecy and folly of your love ; your devotion to your fair one is by all accounts, so constant, that I fear you will counteract, instead of promoting your design ; you will spend too much time with the lady, by which means, your presence will become so common and troublesome, that your absence may be often desired ; the company of your friend is now totally neglected, for that of the young lady ; the sight of every visitor is disagreeable, and every subject painful, except the theme of love ; be assured my friend, that disappointment and vexation will be the consequence of this over-passion ; the lady I expect will become totally indifferent in a few days ; her love will terminate in disdain ; and you will be both neglected and despised ; though for the present she may seem to entertain the same regard for you, which you do for her, yet this reiteration of vows and sighs, will soon exhaust her stock of affection and tenderness, and render her in time languid and cool. Love is such a nice matter, that it requires more economy than you are aware ; it is equally as bad to be profuse as reserved ; I fear my friend is but a novice in the science ; occasional separations, though painful as they may be, are absolutely necessary in order to render our future interviews mutually agreeable ; nothing can more effectually renew an old flame, nothing revive a languishing one, sooner than absence, which is the chief promoter of love ; besides different objects should be occasionally introduced, to render the theme of love more pleasing ; else it will be attended with such a sameness, that sooner or later it must appal ; I hope my friend will pardon me for this seeming officiousness, and attribute the cause to true friendship, for I ingenuously confess, that I have been induced to offer my opinion on this occasion, because I have been deprived of the society of a man whom I have long

held in the greatest estimation, and in whose service I shall always be happy to prove myself

His affectionate and sincere friend.

### LETTER LIX.

*Sentiments of a Lady a few weeks before her Marriage.*

Dear Madam,

MY imagination has lately been employed in building a pleasant fairy castle concerning the life I would lead whenever I become the wife of Floria; for notwithstanding the affectation of some women, who assert that they are married quite accidentally, and without having once thought of it; yet such a scheme of life passes, I believe, in every woman's head, concerning the man whom she thinks well enough of to desire to marry him. There are some, perhaps, who go no farther than the visiting-scene, dressed in white satin to receive their company; while others in their imaginations follow the sad remains of their rich husbands to the grave, and plan out a scheme of widowhood or a future marriage.

The two ideas, husband and Floria, are now so closely connected in my fancy; that the former cannot be mentioned without the image of the latter's becoming its pleasing companion. I consider him as the husband of my mind, the husband of my voluntary choice, selected from among the rest of mankind by the joint consent of my judgment and inclination; and could I be prevailed on to marry any other man, I might justly be deemed guilty of the highest ingratitude and treachery. To be bribed, from the consideration of wealth and grandeur, to become the wife of one man, while my heart is fixed upon another; to marry a man in whose conversation I could have no enjoyment; to sit at the upper end of one man's table, a very common prudential motive to marriage, and at the same time to wish another in his place—what prudence! what goodness! It is a sort of policy I could never fathom.

Whenever I read the speech which Shakspeare has put into the mouth of Queen Catharine, in his Henry VIII. wherein she says,

‘I have been to you a true and faithful wife,

‘At all times to your will conformable,

- ‘ Ever in fear to kindle your dislike ;
- ‘ Yea, subject to your countenance ; glad or sorry
- ‘ As I saw you inclin’d. When was the hour
- ‘ I ever contradicted your desire,
- ‘ Or made it not mine too ?

just such a wife I think I could with pleasure make to Floria.

I never could hear Portia, in the Merchant of Venice, freely and without reserve giving herself and all her riches to the disposal of Bassanio, without ardently wishing for the power of using the same words, and acting in the same manner to Floria.

How is my heart warmed when I read of the faith and true affection of the Roman Arria to her Petus ! and how often have I wished in this manner :

- ‘ My heart let Floria most strictly prove ;
- ‘ There’s Arria’s truth, her innocence and love ;

It is not however, the death, but the life of Arria which is to me so exemplary. In what manner my fears might be alarmed at the approach of immediate dissolution, I pretend not to say, nor as a Christian can I think it justifiable, or even excusable to give my husband such a proof of my affection. But when I reflect on Arria’s gentleness of spirit, her choosing retirement with her husband before all the most alluring baits of grandeur, her placing her chief enjoyment in her innocent endeavours to make Petus happy, the joining her own cares with his in the education of their children ; and when Petus lay ill with a fever in one room, and their youngest favourite child dead in the next, her walking to and fro as if her child was yet living, feigning also a cheerfulness which her heart was unable to feel ; these are the virtues which raise my admiration, and it is her tender, her affectionate behaviour, throughout her whole life, that I could wish to imitate.

Frequently have I thought within myself, to be placed in the bosom of my Floria, not as a treacherous snake, but as a faithful friend ; to have his entire confidence ; to be indulged by him, because he sees me capable of receiving such indulgence, without crying like a humoured child, for want of finding out my own desires ;

———“ is a consummation  
“ Devoutly to be wished !”

There is a haughty pride of mind that scorns even indul-

gence itself, as it implies a superiority in the person who bestows it; but there is no idea of pleasure my highest imagination ever could form equal to that of being indulged by the man I love.

The great error that women fall into about marrying, is the seeking wives instead of husbands. The fear of having it thought they have submission enough to be governed, raises a monstrous disturbance in their breasts. To join the ideas of love and obedience is not in their power. If a woman would marry sensibly, let her choose the man whom she can obey cheerfully. To marry Floria and then to obey him, ever appeared to me as if I was commanded, as Desdemona says upon another occasion,

——— 'To do peculiar profit  
'To my own person:'

It is a command to follow the bent of my inclination; for so far am I from thinking the vow of obedience in the matrimonial service a burthen, that it will be my utmost pleasure. With Floria how joyfully shall I pursue the same studies, partake of all his pleasures, and share, or rather monopolize, all his griefs? As in my choice of him I am determined by nothing but himself, no outward circumstances, no situations, no opinions besides my own, will have any influence on my mind.

But it would be endless to exhibit the various pictures of delight which my imagination has formed, on the thought of being his wife. Very justly does an ingenious poet say, that to a reflecting mind,

'On every thorn delightful wisdom grows,  
'In every rill a sweet instruction flows.'

And with such a companion as my Floria, every shrub, every bush, every flower of the field, must all become objects of the highest pleasure. With my principal wish thus fully gratified, what an inexpressible lustre must be thrown on every outward object, while I place my delight in my husband's friendship, esteem his understanding, make his will a law of liberty, and spend my whole life in giving him every moment fresh instances of what, in my opinion, only deserves the name of love!

## LETTER LX.

*From one Friend to Another, advising him to marry.*

Dear Charles,

I AM sorry to hear that you have absolutely declared against matrimony, and for no other reason, as I can learn, but because you are not acquainted with its sweets. Has not both Providence and religion enjoined this sacred union? Would we be now in existence only for it? But without confining ourselves to general reflections, let us see if you could not live more comfortably with a woman, than in the single state you are at present resolved to make choice of; for my part, I must think that if you find yourself capable of regulating a family, or living upon good terms, with an honest person, and of giving good education to your children, you would find that there is nothing more agreeable than to live with a woman who has made a tender of herself to you, and who is inclined to discharge faithfully all the duties incumbent on that union. If you examine every thing that passes in a family under proper regulations, you will see that a good virtuous wife shares with her husband in all the pleasure or sorrow that may happen—his joy she increases by adding her own, and his afflictions she alleviates by the part she bears in them. Conjugal affection, when it is sincere, seldom decreases; but, supposing the first transports of love to suffer an abatement, still a virtuous woman is the best friend a man can have. They concert together the measures they judge conformable to what they design to undertake and put in execution. They never act but by agreement; their thoughts and sentiments rest on the foundation of mutual confidence, and the good understanding that subsists between them adds unspeakable charms to the union. A husband may leave home and enjoy uninterrupted tranquillity, because he leaves the care of his family concerns to a careful and good house-wife. If he have children—how sweet are the effects of his love, who will be hereafter the support of his old age! Single life in men can no where find the consolation and assistance that are met with in the society of women. Providence has given this help to man as a sort of help-mate, and therefore as the scripture says, “it is not good for man to be alone.”

The Romans (as appears in history) expelled from their city those who persisted to live in a state of celibacy, as being useless to the republic. There is something unnatural

in a man desiring to remain a bachelor all the days of his life! it is contradictory to the laws of reason and nature! I hope, then, my friend will change his opinion of a single life, and lay upon himself the injunction of matrimony, which no doubt will be more agreeable than he has hitherto thought it. He will, I hope, take in good part, the advice I here presume to give, and believe that I am,

His sincere friend.

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### LETTER LXI.

*From a Lady, with an extract from the Spectator.*

Dear Miss,

WHATEVER that rude, unthinking mortal, said against matrimony last night, (and indeed it was not the only discourse from him that I perceived caused blushes to glow in every modest cheek) we have this comfort, that the wisest and best men have always held it to be a most excellent and amiable institution: I send you inclosed the sentiments of the Spectator on this head, as I casually hit upon them in turning over those excellent volumes, my usual custom at breakfast; and if any thing strike me, my husband, who is one of the most kind and obliging of men, adds to my pleasure, by reading them in a manner, that, if possible, gives new graces to the diction. Pray, dear Miss, read them, and see how differently men of sense talk, in this respect, from coxcombs and fools.

I am, dear Miss, your affectionate friend.

‘I HAVE long entertained an ambition to make the wife  
‘the most agreeable and delightful name in nature. If it  
‘be not so in itself, all the wiser part of mankind, from the  
‘beginning of the world, has consented in an error: But our  
‘unhappiness in England has been, that a few loose men of  
‘genius for pleasure, have turned it all to the gratification  
‘of ungoverned desires, in spite of good sense, form and  
‘order; when in truth, any satisfaction beyond the bounda-  
‘ries of reason, is but a step towards madness and folly.  
‘But is the sense of joy and accomplishment of desire no  
‘way to be indulged or attained? and have we appetites  
‘given us, not to be at all gratified? Yes certainly. Mar-  
‘riage is an institution calculated for a constant scene of as  
‘much delight as our being is capable of. Two persons who  
‘have chosen each other out of all the species, with a design

'to be each other's mutual comfort and entertainment, have in that action, bound themselves to be good-humoured, affable, discreet, forgiving, patient and joyful, with respect to each other's frailties and perfections, to the end of their lives. The wiser of the two (and it generally happens that one of them is such) will, for her or his own sake, keep things from outrage with the utmost sanctity. When this union is thus preserved, the most indifferent circumstance administers delight. Their condition is an endless source of new gratifications. The married man can say, *If I am unacceptable to all the world beside, there is one whom I entirely love, that will receive me with joy and transport, and think herself obliged to double her kindness and caresses of me from the gloom with which she sees me overcast. I need not dissemble the sorrow of my heart to be agreeable there; that very sorrow quickens her affection.*

'This passion towards each other, when once well fixed, enters into the very constitution, and the kindness flows as easily and silently as the blood in the veins. When this affection is enjoyed in the most sublime degree, unskilful eyes see nothing of it; but when it is subject to be changed, and has an alloy in it that makes it end in distaste, it is apt to break into rage, or overflow into fondness before the rest of the world.

'Uxander and Virimira are amorous and young, and have been married these two years; yet do they so much distinguish each other in company, that in your conversation with the dear things, you are put to a sort of cross-purposes. Whenever you address yourself in ordinary discourse to Virimira, she turns her head another way, and the answer is made to the dear Uxander; if you tell a merry tale, the application is still directed to her dear; and when she should commend you, she says to him, as if he had spoke it, *That is, my dear, so pretty.*—This puts me in mind of what I have somewhere read in the admired memoirs of the famous Cervantes, where, while honest Sancho Panha is putting some necessary humble questions concerning Rozinante, his supper, or his lodgings, the knight of the sorrowful countenance is ever improving the harmless lowly hints of the Squire to the poetical conceit, rapture and flight, in contemplation of the dear Dulcinea of his affections.

'On the other side, Dictamus and Maria are for ever squabbling, and you may observe them, all the time they



'are in company, in a state of impatience. As Uxander and Virimira wish you all gone that they may be at freedom for dalliance; Dictamus and Maria wait your absence that they may speak their harsh interpretations on each other's words and actions during the time you were with them.

'It is certain that the greater part of the evils attending this condition of life, arises from fashion. Prejudice in this case is turned the wrong way, and instead of expecting more happiness than we shall meet with in it, we are laughed into a prepossession that we shall be greatly disappointed if we hope for lasting satisfactions.

'With all persons who have made good sense the rule of action, marriage is described as the state capable of the highest human felicity.

'Spencer speaks of each kind of love with great justice, and attributes the highest praise to friendship; and indeed there is no disputing that point, but by making that friendship take place between two married persons.

'Hard is the doubt, and difficult to deem,  
'When all three kinds of love together meet.  
'And to dispart the heart with power extreme,  
'Whether shall weight the balance down; to wit,  
'The dear affection unto kindred sweet,  
'Or raging fire of love to womenkind,  
'Or zeal of friends combin'd by virtues meet;  
'But of them all, the band of virtuous mind,  
'Methinks the gentle heart should most assured bind.

'For natural affection soon doth cease,  
'And quenched is by Cupid's greater flame;  
'But faithful friendship doth them both suppress,  
'And them with mastering discipline doth tame,  
'Through thoughts aspiring to eternal fame.  
'For as the soul doth rule this earthly mass,  
'And all the service of the body frame,  
'So love of soul doth love of body pass,  
'No less than perfect gold surmounts the meanest brass.'

'The married condition is very often unhappy, for want of judgment or temper in a man. The truth is, we generally make love in a style, and with sentiments, very unfit for ordinary life. They are half theatrical and half romantic. By this means we raise our imaginations to what is not to be expected in human life; and because we did not beforehand think of the creature we are enamoured of, as subject to ill-humour, age, sickness, impatience or sullenness, but altogether considered her as the object of joy, hu-

'man nature is itself often imputed to her as her particular imperfection or defect.

'I take it to be a rule proper to be observed in all occurrences of life, but more especially in the domestic or matrimonial part of it, to preserve always a disposition to be pleased. This cannot be supported but by considering things in their right light, and as nature has formed them, and not as our own fancies and appetites would have them. He then, who took a young lady to his bed with no other consideration than the expectation of scenes of dalliance, and thought of her (as I said before) only as she was to administer to the gratification of desire; as that desire flags, will, without her fault, think her charms and her merit abated; from hence must follow indifference, peevishness, and rage. But the man who brings his reason to support his passion, and beholds what he loves as liable to all the calamities of human life, both in body and mind, and even at the best what must bring upon him new cares and new relations; such a lover, I say, will form himself accordingly, and adapt his mind to the nature of his circumstances. This latter person will be prepared to be a father, a friend, an advocate, a steward for people yet unborn, and has proper affections ready for every incident in the marriage state. Such a man can hear the cries of children with pity, instead of anger; and when they run over his head, he is not disturbed by their noise, but is glad of their mirth and health. *Tom Trusty* has told me, that he thinks it doubles his attention to the most intricate affair he is about, to hear his children, for whom all his cares are applied, make a noise in the next room: On the other side, *Will Sparkish* cannot put on his periwig, or adjust his solitaire at the glass, for the noise of those damn'd nurses and squalling brats; and then ends with a gallant reflection on the comforts of matrimony, runs out of their hearing, and drives to the chocolate-house.

'According as the husband is disposed in himself, every circumstance in his life is to give him torment or pleasure. When the affection is well placed, and supported by the considerations of duty, honour and friendship, which are in the highest degree engaged in this alliance, there can nothing rise in the common course of life, or from the blows or favours of fortune, in which a man will not find matter of some delight unknown to a single condition.

'He who sincerely loves his wife and family, and studies

'to improve that affection in himself, conceives pleasure  
 'from the most indifferent things : while the married man,  
 'who has not bid adieu to the fashions and false gallantries  
 'of the town, is perplexed with every thing around him. In  
 'both these cases, indeed, men cannot make a sillier figure,  
 'than in repeating such pleasure and pains to the rest of the  
 'world ; but I speak of them only as they sit upon those  
 'that are involved in them. As I visit all sorts of people,  
 'I cannot indeed but smile when a good lady tells her husband  
 'what extraordinary things the child spoke since he  
 'went out, things which would afford very little entertainment  
 'to one not turned to reflection : but I love to remark  
 'on the happiness of a life in which things of no moment  
 'give occasion of hope, self-satisfaction and triumph. I have  
 'known an ill-natured coxcomb, for want of this disposition,  
 'silence the whole family as a set of silly women and children,  
 'for recounting things which were really above his own  
 'capacity.

'I am verily persuaded that whatever is delightful in human  
 'life, is to be enjoyed in greater perfection in the married,  
 'than in a single condition. He that has this passion  
 'in perfection, in occasions of joy can say to himself, besides  
 'his own satisfaction, *How happy will this make my wife  
 'and children !* Upon occurrences of distress or danger can  
 'comfort himself, *But all this while my wife and children  
 'are safe.* There is something in it that doubles satisfaction,  
 'because others participate them ; and dispels afflictions,  
 'because others are exempt from them. All who  
 'are married without this relish of their circumstances, are  
 'either in a tasteless indolence and negligence, which is  
 'hardly to be attained ; or else live in the hourly repetition  
 'of sharp answers, eager upbraidings, and distracted reproaches.  
 'In a word, the marriage state, with and without the affection  
 'suitable to it, is the completest image of heaven and hell we are  
 'capable of receiving in this life.

'If love be any refinement, conjugal love must be certainly  
 'so in a much higher degree. There is no comparison between  
 'the frivolous affectation of attracting the eyes of women with  
 'whom you are only captivated by way of amusement, and of whom,  
 'perhaps, you know nothing more than their features ; and a  
 'regular uniform endeavour to make yourself valuable both as  
 'a friend and lover, to one whom you have chosen to be the  
 'companion of your life. The first is the spring of a thousand  
 'fopperies, silly artifi-

ces, falshoods, and perhaps barbarities ; or at best, rises no higher than a kind of dancing-school breeding, to give the person a more sparkling air. The latter is the parent of substantial virtues and agreeable qualities, and cultivates the mind while it improves the behaviour. The passion of love to a mistress, even where it is most sincere, resembles too much the flame of a fever; that to a wife is like the vital heat.

I have often thought, if the letters written by men of good nature to their wives, were to be compared with those written by men of gallantry to their mistresses, the former notwithstanding any inequality of style, would appear to have the advantage. Friendship, tenderness and constancy, dressed in simplicity of expression, recommend themselves by a more native elegance than passionate raptures, extravagant encomiums, and slavish adoration. If we were permitted to search the cabinet of the beautiful Narcissa, among heaps of epistles from several admirers which are there preserved with equal care, how few should we find but would make any one sick in the reading, except those who are flattered by them ! But in how different a style must the wise Benevolus, who converses with that good sense and good humour among all his friends, write to a wife who is the worthy object of his utmost affection ! Benevolus, both in publick and private, and all occasions of life, appears to have every good quality and desirable ornament. Abroad, he is revered and esteemed ; at home, beloved and happy. The satisfaction he enjoys there, settles into an habitual complacency, which shines in his countenance, enlivens his wit, and seasons his conversation. Even those of his acquaintance, who have ever seen him in his retirement, are sharers in the happiness of it ; and it is very much owing to his being the best and best-beloved of husbands, that he is the most steadfast of friends, and the most agreeable of companions.

There is a sensible pleasure in contemplating such beautiful instances of domestick life. The happiness of the conjugal state appears heightened to the highest degree it is capable of, when we see two persons of accomplished minds, not only united in the same interests and affection, but in their taste of the same improvements, pleasures, and diversions. Pliny, one of the finest gentlemen and politest writers of the age in which he lived, has left us his letter to Hispulla, his wife's aunt, one of the most agreeable fam-

‘ly-pieces of this kind I ever met with. I shall end this discourse with a translation of it ; and I believe the reader will be of my opinion, that conjugal love is drawn in it with a delicacy which makes it appear to be, as I have represented it, an ornament as well as a virtue.’

PLINY to HISPULLA.

“ AS I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, so as not only to express the tenderness of the best of aunts, but even to supply that of the best of fathers. I am sure it will be a pleasure to you to hear that she proves worthy of her father, worthy of you, and of your and her ancestors. Her ingenuity is admirable ; her frugality is extraordinary. She loves me, the surest pledge of her virtue ; and adds to this, a wonderful disposition to learning, which she has acquired from her affection to me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead, and the joy she shews when it is over. She finds means to have the first news brought her of the success I met with in court, how I am heard, and what decree is made. If I recite any thing in publick, she cannot refrain from placing herself in some corner to hear, where, with the utmost delight, she feasts upon my applause. Sometimes she sings my verses, and accompanies them with the lute, without any master except love, the best of instructors. From these instances I take the most certain omens of our perpetual and increasing happiness ; since her affection is not founded on my youth and person, which must gradually decay ; but she is in love with the immortal part of me, my glory and reputation. Nor, indeed, could less be expected from one who had the happiness to receive her education from you ; who, in your house, was accustomed to every thing that was virtuous and decent, and even began to love me by your recommendation. For, as you had always the greatest respect for my mother, you were pleased from my infancy to form me, to commend me, and kindly to presage I should be one day what my wife fancies I am. Accept therefore, our united thanks ; mine, that you have bestowed her on me ; and her’s that you have given me to her, as a mutual grant of joy and felicity.”

## LETTER LXII.

*From the Mistress of a Boarding-School to one of her late Pupils, who had requested her Advice in the important Article of Marriage.*

HARMONY-GROVE.

Dear Laura,

THE obligations under which you lay me, by your generous confidence, and affectionate expressions of regard, induce me again to assume the preceptress towards you, and to gratify your wishes, by imparting my sentiments on your present situation and prospects.

I am told by my daughter, who had the honour of bearing your letter, that you are, what I always expected you would be, an object of general admiration. Yet I trust, your good sense will enable you duly to distinguish and treat the several candidates for your favour.

It is, indeed, my young friend, a matter of the most serious consequence, which lays upon your mind and awakens your anxiety. Your friends are studious of your welfare, and kindly concerned that the important die on which the happiness of your life depends, should be judiciously cast. You doubtless remember, that I discoursed upon this subject in my concluding lessons to your class.

Disparity of tempers, among other things which were then suggested, and which you will doubtless recollect, was represented, as tending to render life uncomfortable. But there are other disparities which may be equally hostile to your peace.

Disparity of years is very apt to occasion the indulgence of passions destructive of conjugal felicity. The great difference between the sprightly fancy, vivacity, and enterprize of youth, and the deliberate caution, phlegmatic coldness, and sententious wisdom of age, render them very unpleasant companions to each other. Marriage between persons of these opposite descriptions, is commonly the result of pecuniary motives, with one party, at least: the suspicion of this, in the other, must necessarily produce discontent, uneasiness and disaffection.

Age is naturally jealous of respect, and apprehensive of being slighted. The most trifling and unmeaning attentions will therefore be construed amiss. For an excessive desire of being objects of supreme regard is almost invariably accompanied with a strong persuasion of being the reverse.

Hence accusations, reproaches and restraint, on the one side produce disgust, resentment and alienation on the other, till mutual wretchedness ensue. Indeed, where interest alone, without this inequality of years, is the principal inducement, marriage is seldom happy. Esteem and love are independent of wealth and its appendages. They are not to be sold or bought. The conjugal relation is so near and interesting; the mind, as well as the person, is so intimately concerned in it, that something more substantial and engaging than gold is requisite to make it a blessing.

Marriage, being the commencement of a domestick life, beside the many agreeable circumstances attending it, has its peculiar cares and troubles, which require the solace of a companion actuated by better principles, and possessed of more amiable endowments than outward splendour and munificence can afford. In the hour of sickness and distress, riches, it is true, can bestow bodily comforts and cordials; but can they be made an equivalent for the tender sympathy, the endearing kindness, and the alleviating attention of a bosom friend, kindly assiduous to ease our pains, animate our prospects, and beguile the languid moments which elude all other consolations? The sorrows as well as the joys of a family state, are often such as none but a bosom friend can participate. The heart must be engaged before it can repose with ease and confidence. To a lady of sensibility, the confinement of the body, without the consent and union of according minds, must be a state of inexpressible wretchedness.

Another situation not less to be deplored, is a connexion with the immoral and profane.

How shocking must it be, to hear that sacred NAME, which you revere and love, constantly treated with levity and irreverence! And how painful the necessity of being constrained, for the sake of peace, to witness in silence; and without even the appearance of disapprobation, the most shameful outrages upon religion and virtue! May you never taste the bitterness of this evil!

Intemperance is a vice, which one would imagine no lady would overlook in a suitor. But strange to tell! there are those, even among our own sex, who think and speak of inebriation in the other, at the jovial and well furnished board, as a mark of conviviality and good fellowship!

What, then, is the distinguished badge of humanity? Can that reason, which alone raises us superiour to the brute crea-

tion, be wantonly sacrificed with impunity, yea, with reputation?

How degrading and how dreadful must this enormity appear to an interested, affectionate, and virtuous wife! What agonizing pangs of mortification and anguish must she endure when she meets him, in whose society she delights, whose return she has anticipated with impatience, and whose happiness and honour are the moving springs of her life, intoxicated with wine; the powers of his mind suspended by the poisonous cup, and every faculty absorbed in the deadly draught! What a perpetual source of dread and apprehension must hence arise; and how often must the blush of indignant virtue and wounded delicacy be called forth!

The gamester is an equally dangerous companion. His family is robbed, not only of his company and his talents, but of that property, to the benefit of which they have an indisputable claim. His earnings are squandered among worthless and profligate associates abroad; while the faithful partner of his life, and perhaps, too, a rising offspring, languish at home for want of bread!

How fatal is the tendency of such examples! How can that father inculcate the duties of piety, virtue and decency, who exhibits the reverse of each in his own conduct! And under what an unspeakable disadvantage must that mother labour, in the instruction and education of her children, whose admonitions, counsel, and directions are practically counteracted by him who ought to bear an equal share of the burden! The government and superintendence of a family are objects of such magnitude and importance, that the union and co-operation of its heads are indispensibly necessary. It is a little commonwealth; and if internal feuds and dissensions arise, anarchy and confusion must ensue.

Domestick happiness is the foundation of every other species. At times, indeed, we may enjoy ourselves abroad, among our friends; but a good heart will return home, as to the seat of felicity.

“—————Home is the resort  
Of love, of joy, of peace and plenty, where,  
Supporting and supported, polish'd friends  
And dear relations mingle into bliss.”

Since so much, then, depends upon a judicious choice, how important is it, that you examine well before you decide; and that you dispense with no quality in the man to whom



you shall give your hand, which is essential to the happiness of your life. For this purpose, consult your judgment, rather than your fancy; and suffer not superficial accomplishments, but solid merit, to preponderate.

I have now endeavoured to point out the most apparent and threatening dangers to which you may be exposed. But though these are avoided, many unforeseen accidents will doubtless occur to cloud your sanguine hopes. These, when there are no vices to produce them, may arise from follies, and from the indulgence of erroneous expectations. Little misunderstandings sometimes occasion disagreements which terminate in coldness and disaffection, and plant a root of bitterness which can hardly be eradicated.

Let prudence, therefore, be your pole star, when you enter the marriage state. Watch with the greatest circumspection over yourself; and always exercise the tenderest affection, the most unwearied patience, and the most cheerful acquiescence in the treatment of your companion. Guard especially against being affected by those little inattentions and foibles, which too often give pain and umbrage without design; and produce those remonstrances, criminations, and retorts, which are the great inlets of strife, and bane of love.

You must bear, with calmness, every thing that the sincerest desire of peace can dictate; and studiously avoid every expression, and even look, which may irritate and offend. Your own happiness, you will consider so intimately connected with that of your husband, as to be inseparable; and consequently, that all your hopes of comfort in this life, and perhaps, too, in the next, depends upon your conducting yourself with propriety and wisdom towards him.

I take the liberty, through you, to convey my congratulations to Mrs. Farmington. May her change of condition be happy to the full extent of our most sanguine expectations, and benevolent wishes. I fully intended writing to her on the subject, but have unwarily bestowed so much time upon you, that for the present, I must forego the pleasure. Some things in this letter which you will doubtless communicate, are applicable to her case. These she will receive as friendly hints from me, and I am confident that her known discretion will continue to shed a benign and engaging influence upon her whole deportment, and render her uniformly respected and beloved.

The bearer is waiting, and I can only add, that I remain,  
Your sincere and affectionate friend.

THE NEW  
UNIVERSAL LETTER WRITER.

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PART III.

LETTERS OF ADVICE, AFFECTION, &c.

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LETTER I.

*From a Merchant's Widow to a Lady, a distant Relation,  
in behalf of her two Orphans.*

Madam,

WHEN you look at the subscription of this letter, I doubt not of your being much surprised with its contents, but it is more on account of your amiable character, than that I have the honour of being your relation, that I have presumed to trouble you with this.

My late husband, who you know was reputed to be in affluent circumstances, has been dead six months; his whole accounts have been settled with his creditors, and because of many losses, and bad debts, there is not above one hundred pounds left for myself: I have a son just turned of fourteen, whom I want to bind apprentice to a reputable trade; and a daughter near seventeen, whose education has rendered her incapable of acting as a menial servant, although she would willingly be the companion of some young lady, where she might be treated with familiarity and tenderness. In circumstances so distressing, I have presumed to address myself to you: your long acquaintance with the world will enable you to direct me how to proceed, and I doubt not but your unbounded generosity will induce you to comply with a request dictated by the severity of affliction.

## LETTER II.

*The Lady's Answer.*

Madam,

I KNOW not whether I am more affected with the modest representation of your affliction, or pleased that I have it in my power to assist you. You see, Madam, that all human expectations are in vain, and often attended with deception: when we think our circumstances are independent, there is generally some latent mischief hidden under the specious appearance; and this should teach us continually to look to that providence which superintends the affairs of this lower world, and orders all for the good of its creatures. With respect to your two children, I have proposed the following scheme for their benefit:

Let the boy think of some trade, to which his inclinations lead him, and I will provide him with every necessary during his apprenticeship; and at the expiration of that term (if his behaviour is agreeable) advance something to set him up in business. As for the girl, let her be immediately sent to my house, where she shall be brought up along with my daughters, and every thing in my power done to serve her.

I expect that, from time to time, you will communicate to me an account of your own circumstances, that I may be happy in alleviating every calamity.

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 LETTER III.
*From the Son to his Mother, during his Apprenticeship.*

Honoured Mother,

YOUR having retired into the country, has hindered me from writing to you so often as I could wish. Ever since I was bound to Mr. Anson, he has treated me with every sort of indulgence, and I have endeavoured to acquire the good will of all our customers. I know that you are so straitened in your own circumstances, as not to be able to afford me pocket-money; but I have the pleasure to inform you that Mrs. Howard has taken care in that particular, and generously supplied me from time to time. In every part of my conduct I shall endeavour to act consistently with the principles of virtue, and am, with the utmost respect and duty,

Your affectionate son.

## LETTER IV.

*From the Young Gentlewoman to her Mother.*

Honoured Mother,

IN my last I informed you that my worthy benefactress, Mrs. Howard, had been extremely ill: I have the pleasure to assure you that she is now perfectly recovered. The happiness of my present situation may be conceived, but it is not in my power to describe it. After we get up in the morning, the family are called together, to return thanks to the Almighty for his preserving them during the preceding night, and to implore his protection the remaining part of the day. Afterwards we retire to breakfast. During the forenoon, we young ones walk into the garden, or the fields, whilst the good lady is employed in dispensing medicines to the poor tenants. At one o'clock we dine, and afterwards retire to the summer-house, when each, in her turn, reads some part of the best English writers, whilst the others are employed in needle-work. I have received a letter from my brother, and am glad to hear that he is settled in so good a family.

I am, honoured Madam,

Your affectionate and dutiful daughter.

## LETTER V.

*From a Young man to his Father, desiring him to intercede with his Master to take him again into his Service.*

Honoured Sir,

WITH shame, arising from a consciousness of guilt, I have presumed to write to you at this time. I doubt not but you have heard of the irregularities in my conduct, which at last proceeded so far, as not only induced me to desert the service of the best of masters, but to run into the commission of those vices which might have proved fatal to me. It was the allurements of vitious company that first tempted me to forsake the paths of virtue, and neglect my duty in a family where I was treated with the greatest tenderness. Fully sensible of my fault, I am willing to make every reparation in my power; but know not of any other, than by acting diametrically opposite to my former conduct. Let me beg of you, Sir, to intercede with my worthy master to take me

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again into his service, and my whole future life shall be one continued act of gratitude.

I am, honoured Sir,

Your affectionate, though undutiful Son.

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### LETTER VI.

#### *The Father's Answer.*

My Dear Child,

IF ever you live to be a father, you will know what I feel for you on this present occasion. Tenderness as a parent,—resentment on account of ingratitude,—a real concern for your future happiness, and respect for the worthy man whose service you deserted, all conspire together to agitate my mind to different purposes; but paternal affection becomes predominant, and I am obliged to act as your friend, although I am afraid you have considered me as your enemy. I have written to your master, and just now received his answer; copies of which I have sent enclosed. Your master is willing again to receive you into his service, and I hope your behaviour will be correspondent to so much lenity.

I am, your affectionate father.

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### LETTER VII.

#### *The Father's Letter to the Master.*

My Worthy Friend,

I HAVE often written to you with pleasure, but alas! I am constrained at present to address myself to you on a subject I little expected. I have just now received a letter from my son, by which I am informed that he has left your service, through the instigation of evil company: his letter contains a penitential acknowledgment of his fault, and his resolution to act consistently with his duty for the future. He has begged me to intercede with you in his behalf, and I know your humanity will excuse paternal affection. If you will again receive the unhappy youth into your family, I have great reason to hope that his conduct will be equal to his promises; and it will confer a lasting obligation on an afflicted parent, and oblige

Your sincere well-wisher.

## LETTER VIII.

*The Master's Answer.*

Sir,

EVER since I first considered the state of human nature, or the difference between right and wrong, I have always preferred mercy to the severity of justice. However reasonable your request may appear to yourself, yet to me it was really unnecessary. I am a father, Sir, and can feel at least part of what you suffer. My resentment against the young man is less than my anxiety for his happiness, and were I sure of his adhering to an uninterrupted course of virtue, I should have more real pleasure than his acquiring me the revenue of a Nabob.

In the mean time, that nothing may be wanting on my part to make both you and him as happy as possible, all faults are from this moment forgotten, my house is open for his reception, and if he will return he shall be treated with the same indulgence, as if he had never committed any fault whatever.

I am, Sir, your affectionate friend.

## LETTER IX.

*From a Mother in Town, to her Daughter at a Boarding-School in the Country, recommending the practice of Virtue.*

Dear Child,

ALTHOUGH we are separated in person, yet you are never absent from my thoughts ; and it is my continual practice to recommend you to the care of that Being, whose eyes are on all his creatures, and to whom the secrets of all hearts are open : but I have been lately somewhat alarmed, because your two last letters do not run in that strain of unaffected piety as formerly. What, my dear, is this owing to ? Is your beneficent Creator a hard master, or are you resolved to embark in the fashionable follies of a gay unthinking world ? Excuse me, my dear, I am a mother, and my concern for your happiness is inseparably connected with my own. Perhaps I am mistaken, and, what I have considered as a fault, may be only the effusions of youthful gaiety. I shall consider it in that light, and be extremely glad, yea, happy, to find it so. Useful instructions are never too often inculca-

ted, and therefore, give me leave again to put you in mind of that duty, the performance of which alone can make you happy, both in time and in eternity.

Religion, my dear, is a dedication of the whole man to the will of God, and virtue is the actual operation of that truth, which diffuses itself through every part of our conduct: "her ways are ways of pleasantness, and all her paths are peace."

Whilst the gay unthinking part of youth are devoting the whole of their time to fashionable pleasures, how happy shall I be to hear that my child was religious without hypocritical austerity, and even gay with innocence. Let me beg that you spend at least one hour each day in perusing your Bible, and some of our best English writers; and don't imagine that religion is such a gloomy thing as some enthusiasts have represented: no, it indulges you in every rational amusement, so far as it is consistent with morality;—it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate mother.

## LETTER X.

### *The Answer.*

Honoured Mother,

I AM so much affected with the perusal of your really parental advice, that I can scarcely hold the pen to write an answer; but duty to the best of parents obliges me to make you easy in your mind, before I take any rest to myself. That levity so conspicuous in my former letters, is too true to be denied, nor do I desire to draw a veil over my own folly. No, Madam, I freely confess it; but, with the greatest sincerity, I must at the same time declare, that they were written in a careless manner, without considering the character of the person to whom they were addressed: I am fully sensible of my error, and, on all future occasions, shall endeavour to avoid giving the least offence. The advice you sent me in your valuable letter, wants no encomium; all that I desire is, to have it engraven on my heart. My dear Madam, I love religion, I love virtue, and I hope no consideration will ever lead me from those duties, in which alone I expect future happiness. Let me beg to hear

from you often, and I hope that my whole future conduct will convince the best of parents, that I am what she wishes me to be.

I am, honoured Madam, your dutiful daughter.

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### LETTER XI.

*From a Young Gentleman, Clerk to a Merchant in Philadelphia, to his Father in the Country, soliciting Pocket-Money.*

Honoured Sir,

I WROTE to you by Mr. Bale, but not having received any answer makes me very uneasy: Although I have been as good an economist as possible, yet I find the pocket-money you allowed me to take monthly from Mr. Willis, is not sufficient to support my necessary expenses. I assure you, Sir, that I abhor every sort of extravagance as much as you desire, and the small matter which I ask as an addition to your former allowance, is only to promote my own interest, and which, I am sure, you have as much at heart as any parent possibly can. My master will satisfy you, that my conduct has been consistent with the strictest rules of morality. I submit it to your judgment what you think proper to order me. I did not choose to mention my want of money to Mr. Willis, and for that reason have not taken any thing more than what you ordered. I hope you will not be offended with what I have written; as I shall always consider myself happy in performing my duty, and acquiring the favour of my honoured parents.

I am, dear Sir, your affectionate son.

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### LETTER XII.

*The Father's Answer.*

My Dear Child,

MY reason for not writing to you sooner was, that I had been on a journey to your uncle's, where I was detained longer than I expected, and consequently, did not see your letter till last night. I have considered your request, and am convinced that it is altogether reasonable. You are greatly mistaken if you think that I wanted to confine you to the small matter paid to Mr. Willis: No; it was indeed



inadvertency; but my constant residence in the country makes me little acquainted with the customs of Philadelphia. I do not desire to confine you to any particular sum; you are now arrived to an age, when it becomes absolutely necessary for you to be well acquainted with the value of money; your profession likewise requires it, and it is well known, that prudence and sobriety in youth, naturally lead to regularity of conduct in more advanced years. Virtue insures respect; and, as I well know that all manner of precepts are useless where the inclinations are vitious, I have left the affair mentioned in your letter entirely to your own discretion; and as the enclosed order is unlimited, I doubt not but prudence will direct you how to proceed.

I am, dear child, your affectionate father.

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### LETTER XIII.

*From a Young Tradesman, lately entered into business, to his Father, asking his consent to marry.*

Honoured Sir,

YOU know that it is now above a year since I entered into business for myself, and finding it daily increasing, I am obliged to look out for a partner; I mean a wife: There is a very worthy family in this neighbourhood, with whom I have been some time acquainted. They are in good circumstances, and have a daughter, an amiable young woman, greatly esteemed by all who know her: I have paid my addresses to her, and likewise obtained her parents' consent, on condition that it was agreeable to you. I would not do any thing of that nature without your consent: but I hope that, upon the strictest enquiry, you will find her such a person, that you will not have any objection to a match so advantageous. I shall, on every occasion, endeavour to act with the greatest prudence, consistent with the rules you were pleased to prescribe for my conduct. Her parents are to pay me one hundred pounds on the day of marriage, if the event should happen to take place; and as they have no other children, the whole of their property becomes ours at their death. In whatever light you are pleased to consider this, I shall abide by your direction, and your answer in the mean time is impatiently expected, by

Your obedient Son,

## LETTER XIV.

*The Father's Answer.*

My Dear Son,

I RECEIVED your letter, and my reason for not answering it sooner is, that it being an affair of great importance, I was willing to proceed therein with the greatest caution. I wrote to Mr. Johnson, my particular friend, desiring him to inquire concerning the family you desire to be allied with; and I am glad to hear that his account does not differ from your own. I hope you do not think that I would desire to see you one moment unhappy. Your reasons for entering into the marriage state are every way satisfactory, and I am glad to hear that the person on whom you have placed your affections is so deserving. When you have fixed the wedding day, I will come to town to be present at the ceremony. I hope you will continue to attend to your business with the same diligence you have hitherto done; and if you should live to an old age, you then will be able to retire from trade with honour both to yourself and family.

I am your affectionate father:

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## LETTER XV.

*From a Young Woman, just gone to service in Boston, to her Mother in the Country.*

Honoured Mother,

IT is now a month that I have been at Mr. Wilson's, and I am very well pleased with my place. My master and mistress are both worthy people, and greatly respected by all their neighbours. At my first coming here I thought every thing strange, and wondered to see such multitudes of people in the streets; but what I suffer most from is, the remembrance of your's and my father's kindness; but I begin to be more reconciled to my state, as I know you are not able to support me at home. I return you a thousand thanks for the kind advices you were so good to give me at parting, and I shall endeavour to practise them as long as I live. Let me hear from you as often as you have an opportunity: So with my duty to you and my father, and kind love to all friends,

I ever remain,

Your dutiful daughter.

## LETTER XVI.

*The Mother's Answer.*

My Dear Child,

I AM glad to hear that you have got into so worthy a family. You know we never should have parted with you had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. Keep yourself employed as much as you can, and be always ready to assist your fellow servants. Never speak ill of any person, but when you hear a bad story, try to soften it as much as you can; do not repeat it again, but let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you, from the good character I have heard of them. If you have any time to spare from business, I hope you will spend it in reading your Bible, and such books of piety as you may have access to. I pray for you daily; and there is nothing I desire more than my dear child's happiness. Remember that the more faithful you are in the discharge of your duty as a servant, the better you will prosper if you live to have a family of your own. Your father desires his blessing, and your brothers and sisters their kind love to you. Heaven bless you, my dear child! and continue you to be a blessing to us all, particularly to

Your dear mother.

## LETTER XVII.

*From a Brother at home, to his Sister abroad on a visit, complaining of her not writing.*

Dear Sister,

I MUST acquaint you how unkind it is taken by every one here, that we so seldom hear from you; my mother, in particular, is not a little displeased, and says that you are a very idle girl; my aunt is of the same opinion, and none but myself endeavours to excuse you; but I beg that you will give me that trouble no more, and, for the future, take care to deserve no rebuke, which you may easily do by writing soon and often. You are very sensible how dear you are to us all; think then with yourself, whether it be right to omit giving us the only satisfaction that absence affords to real friends, which is often to hear from one another.

Our best respects to Mr. and Mrs. ———, and compliments to all friends.

From your very affectionate brother.

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### LETTER XVIII.

#### *The Sister's Answer.*

Dear Brother,

I WILL not set about finding excuses, but own my fault, and thank you for your kind reproof; and, in return, I promise you never to be guilty of the like again. I write this immediately on receipt of your's; I beg mamma's pardon, which you, I know, can procure; as also my aunt's, on this my promise of amendment. I hope you will continue to excuse all my little omissions; and be assured, I am never so forgetful of myself as to neglect my duty designedly. I shall certainly write to mamma by next post: this is just going, which obliges me to conclude, with my duty to my mamma, and sincere respects to all friends.

Your ever affectionate sister.

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### LETTER XIX.

*From a Daughter to her Mother, by way of excuse for having neglected to write to her.*

Honoured Mother,

THOUGH the agreeable news of your health and welfare, which was brought me last night by the hands of my uncle's man Robin, gives me inexpressible pleasure: yet I am very much concerned, that my too long silence should have given you so much uneasiness as I understand it has. I can assure you Madam, that my neglect in that particular was in no wise owing to any want of filial duty or respect, but to hurry of business, (if I may be allowed to call it so) occasioned by a visit from Mrs. Brilliant, and her pretty niece, Miss Charlotte, who are exceeding good company, and whom our family are proud of entertaining in the most elegant manner. I am not insensible, however, that neither this plea, nor any other business, of whatsoever importance, can justly acquit me for not writing oftener to a parent so tender and indulgent as yourself: but as the case now stands, I know no other way of making atonement, than by

a sincere promise of a more strict observance of my duty for the future. If therefore, Madam, you will favour me so far as to forgive this first transgression, you may depend on my word, it shall never more be repeated by, honoured Madam,

Your most dutiful daughter.

## LETTER XX.

*From a Young Apprentice to his Father, to let him know how he likes his place, and goes on.*

Honoured Sir,

I KNOW it will be a great satisfaction to you and my dear mother, to hear that I go on very happily in business; and my master seeing my diligence, puts me forward, and encourages me in such a manner, that I have great delight in it; and I hope I shall answer in time your good wishes and expectations, and the indulgence which you have always shewn me. There is such good order in the family, as well on my mistress's part as my master's, that every servant knows his duty, and does it with pleasure. So much evenness, sedateness, and regularity, is observed in all they enjoin or expect, that it is impossible but it should be so. My master is an honest, worthy man; every body speaks well of him. My mistress is a cheerful, sweet-tempered woman, and rather heals breaches than widens them. And the children, after such examples, behave to us all like own brothers and sisters. Who can but love such a family? I wish, when it shall please God to put me in such a station, that I may carry myself just as my master does; and if I should ever marry, have just such a wife as my mistress: and then, by God's blessing, I shall be as they are; and as you, Sir, and my dear mother, have always been. If any thing can make me happier than I am, or continue to me my present felicity, it will be the continuance of yours, and my good mother's prayers, for,

Honoured Sir,

Your dutiful son.

## LETTER XXI.

*From an Elder Brother in the Country, to his Younger Brother put an apprentice in Philadelphia.*

Dear Brother,

I AM very glad to hear you are pleased with the new situation into which the care of your friends has put you ; but I would have you pleased, not with the novelty of it, but with the real advantage. It is natural for you to be glad that you are under less restraint than you were ; for a master has neither occasion nor inclination to watch a youth so much as his parents. But if you are not careful, this, although it now gives you a childish satisfaction, may in the end, betray you into mischief ; nay, to your ruin. Though your father is not in sight, dear brother, act always as if you were in his presence ; and be assured, that what would not offend him, will never displease any body.

You have more sense, (I have often told you so), than most persons at your time. Now is the opportunity to make a good use of it ; and take this for certain, every right step you enter upon now, will be a comfort to you for your life. I would have your reason, as well as your fancy, pleased with your new situation, and then you will act as becomes you. Consider, brother, that the state of life that charms you so at this time, will bring you to independence and affluence ; that you will, by behaving as you ought now, become master of a house and family, and have every thing about you at your own command, and have apprentices as well as servants to wait upon you. The master with whom you are placed, was some years ago in your situation ; and what should hinder you from being hereafter in his ? All that is required is patience and industry ; and these, brother, are very cheap articles, with which to purchase so comfortable a condition.

Your master, I am told, had nothing to begin the world withal. In that he was worse than you ; for if you behave well, there are those who will set you up in a handsome manner. So you have sufficient inducements to be good, and a reward always follows it. Brother, farewell ! Obey your master, and be civil to all persons ; keep out of company, for boys have no occasion for it, and most that you will meet with are very bad. Be careful and honest, and God will bless you. If ever you commit a fault, confess it at once ; for the lie in denying it is worse than the thing it-

self. Go to church constantly; and write to us often. I think I need say no more to so good a lad as you, to induce you to continue so.

I am,

Your affectionate brother.

## LETTER XXII.

*From Robin Red-Breast in the Garden, to Master Billy Careless, abroad at School.*

Dear Master Billy,

AS I was looking into your papa's library window, last Wednesday, I saw a letter lie opened, signed William Careless, which led my curiosity to read it; but was sorry to find there was not that duty and respect in it which every good boy should shew to his papa; and this I was the more surprised at, when I found it was to ask a favour of him. Give me leave, therefore, dear Billy, to acquaint you, that no one should ever write to his papa, or mamma, without beginning his letter with Honoured Sir, or Honoured Madam; and at the same time, not forget to observe, through his whole epistle, the most perfect obedience, in a most obliging, respectful manner. By these means you may not only increase your papa's affection, but obtain almost any thing from him that you can reasonably ask, provided it is proper, and in his power to grant. What can any good boy desire more? But here you must permit me, dear Billy, to whistle an unpleasant but very useful song in your ear; which is, "That you will never get so much as an answer to any letter that is not also wrote handsome, fair and large, which, as I know you are very capable of, I am surprised you should ever neglect." And this you may depend on, for I know your papa extremely well, having sat for hours at his study window, hearing him deliver his sentiments to your sisters, and advising them in the most good-natured affectionate manner, always to behave obedient to their parents, and pretty and agreeable to every body else, as well abroad as at home; and I must say it, his advice and commands, together with your mamma's care and instruction, have had so charming an effect, that they are beloved and admired wherever they go; and at home every servant is extremely fond of them, and always ready to oblige them in every thing; which I see daily, when I hop down into the court, to breakfast on the crumbs

from the kitchen. How easy then is it for you, my dear Billy, who are so much older and wiser than your sisters, to behave and write in the most dutiful and engaging manner. And further let me advise you, never lose sight of the love and esteem of your mamma, to whom you are all particularly obliged, for her constant care to supply your continual wants, which your papa, you are sensible, has not leisure even to think of; besides, her good sense and amiable conduct, have so gained the ascendant of your papa, that he does nothing relating to any of you without her consent and approbation; so that in gaining her esteem you are almost certain of his: but this you are almost sensible of already, and I only just chirp it in your ear, to remind you of good conduct, as well as filial duty. But the morning draws on, and my fellow-songsters are abroad to whistle in the day; so I must take my leave on the wing, and for the present bid you farewell; but beg I may never have occasion again to write to you an unpleasing letter of rebuke; and that you will always remember, however distant you are, or however secret you may think yourself from your friends and relations, you will never be able to conceal your faults; for some of our prying, tattling tribe will be continually carrying them home to be whistled in a melancholy strain, in the ears of your papa, much to your shame and discredit, as well as his dislike; and my great concern, who am, dearest Billy, your ever watchful and most affectionate friend,

From the hole in the wall, at sun-rising, August, 1818.

ROBIN RED-BREAST.

P. S. However neglectful you may be of your duty, I know you have too much good sense, as well as good nature, to take any thing amiss that I have said in this letter, which is wrote with the freedom and concern of a friend, and to which I was prompted both by love and gratitude, in return for the plenty of crams I have received at your hand, and the kind protection you have always shewn me, both in the court and in the garden, from some of your idle companions, who, with sticks and stones, have often in your absence aimed at my life.

Robin Red-breast.



## LETTER XXIII.

*To a Mother, to thank her for her care and tenderness.*

Honoured Madam,

I have written twice to my brother, and not doubting but that he would inform you of my being well, I have taken the liberty to omit writing to you. I beg you will be pleased to hear the reasons that weighed me against a very earnest inclination, that whether you think I was right or not, you may acquit me of the charge of disobedience, or want of respect as well as gratitude.

The pain with which I saw you parted from me on the road, has made an impression on my heart, which time will never wear out; and I hope, as it will always keep in my remembrance your tenderness as well as care for me, that beside the natural right all your commands have to obedience from me, I shall on another principle, avoid every thing that is wrong, lest it should give you disquiet.

I should be unnatural and unpardonable, not to have the most sincere regard for the peace of your mind, and for its composure. God prevent that I should do any thing that would affect the first, and I shall hope my true concern will guard me against every thing that might disturb the latter. Indeed, Madam, the care of this prevented my writing; I feared that a letter from me, be the contents ever so indifferent, might recal my remembrance too fully before you, and that the same pain might attend it as did at your parting with me. This was the only reason of my not writing before, and in the most sincere truth, I have done violence to myself in omitting that testimony of my duty and respect.

As to occasions of writing, I have none, more than to tell you, that I do not forget to whom I owe my attention; and to say how great a happiness it will be to me to receive your farther thoughts as to things that are about me. I have yet entered into no acquaintance with them, being determined, so far as my youth and scanty judgment may allow of it, to consider them before I mix myself among them; for this purpose I have hitherto kept within the house, where, partly from the conversation of my relations, and partly from that of other persons of their acquaintance, who visit them, and some of whom are persons of very respectable talents, I settle in myself some character of several persons I am likely to meet with, and of the occurrences which may fall in my

way, but of all this, having not yet established within myself any firm opinion, I shall take the freedom to write you.

The greatest subjects of my consideration, Madam, are the instructions and the cautions you gave me; these will never be out of my remembrance; and although perhaps the tenderness of the parent, or the fears of the mother, may have represented some of these in stronger lights than they are ordinarily seen, yet when I compare them with observations, I have yet had opportunities of making, I find them almost perfectly just; and all very necessary.

No person, I am sure, ever had the happiness of a more affectionate mother; and I am fully persuaded, that the great experience you have had of the world, will render you, more than most people, able to judge of the course of things. I think it a great happiness that so excellent an adviser is so much concerned in my welfare; and I do promise you, Madam, in the most sincere manner, that I will always prefer to all other considerations in the world, the admonitions which you shall be pleased to give. I shall also look upon myself as accountable for the least articles of my conduct to you, as well as to God and my own heart; and it will scarce be a greater obligation upon me to do in every thing as I ought, that the eye of that all-seeing Judge is upon me, than that any wrong step in my behaviour will, besides throwing myself into difficulties; make you unhappy.

You cannot know, Madam, how much, and how gratefully, I think of your care in placing me where I now am; where, under the eye of a good and prudent person, I have an opportunity to consider of my future conduct, to see things before I am placed among them, and to consider this great world before I may be said to make a part in it. I see it is as terrible as well as a profitable scene of action; I have already set down many things which I shall avoid like death, and which I should else, perhaps, have fallen into heedlessly: I hope my future experience will show me many more. Indeed, from the little that I see at present, I cannot wonder, that of the youths, who at my unthinking and rash time of life, are let loose into that danger, and never consider it till they are in the midst of it, if they consider it at all; the greater part are ruined. I hope I shall even profit by their misfortunes; but whatsoever advantages I may have over the rest of the young men I meet withal, I shall always remember with a due gratitude, that I owe them to you.

I pray daily that you may continue in all respects happy. My brother has taught me to write long letters ; but if it be not tedious to you, I cannot think the time it has taken me could be more worthily employed ; nor can I account that a trouble, which, besides that it is a duty and satisfaction to myself, will give you a pleasure.

I am, honoured Madam,

With all duty and affection,

Your obedient son.<sup>s</sup>

#### LETTER XXIV.

*From a Mother to her Son, in answer to the former.*

Dear Child,

I have this moment read your letter, and am set down to write to you. Where corresponding is a trouble, people may defer it to the latest hour ; but why should I deny myself a moment the pleasure of conversing with you ? My dear, continue in the thoughts you have at present, and you will add all that can now be thrown into the portion of my happiness. I interrupt myself by casting my eye over and over your letter, and the fulness of my heart prevents my informing you of its sensations. If you should see more blots than this, which is just now made in my writing, do not wonder or be uneasy. I will not dissemble to you that they are made by tears ; but, dearest son, these are tears that flow from transport, which has no other expression. Sure no mother was ever happier in her children. Your brother is esteemed, nay, he is almost adored by every body : your sister is settled to an advantage that was beyond my utmost expectations ; and yet she is so good a woman, that her husband thinks himself under everlasting obligations. You, my dear Jack, was my only care ; and I had more fear for you than all the rest, as the youngest ; that as the latest remembrance of your honoured father, you had a larger share of my tenderness than either, and you was destined to a scene of the greatest danger. Heaven alone can tell what hath been my fears and anxieties about you, and how continual my prayers for your security. They are all granted ; and instead of being, as I feared you would, an occasion of continual alarms to me, you are adding more than any of them to my contentment. I know your kind heart, and I can see what a joy it is to you to perceive you make me happy. In

such a mind as yours, there seems wanting no other-motive to be good beside the excellence of virtue ; but I am sure, that if this were not sufficient, the very thought that your mother's peace depended upon your conduct, would keep you in the way of goodness.

My dear child, regard your brother ; no person is so able to advise you, and he loves you with more than the common affection of the relation ; he admires your good sense, and he esteems your principles. Dear son, think what an honour it is to have the esteem of so excellent a man ; think what a happiness it is to have so fine a character at so tender an age as yours ; and as you shew me how much my satisfaction is an object of your concern, remember what a transport it must be to me to hear of you so favourably.

I shall not repeat to you, my dear, the cautions which I gave you, for I see you will not need to be put again in remembrance: only reverence truth, be acquainted with no one till you know that he deserves it, and avoid bad women.

If it can give you any satisfaction, (I am sure it will do so), to hear every thought of your heart has my perfect approbation, you hear it truly ; but although there is not any, the least part, of your conduct that does not give me pleasure, there is, although you will be surprised to hear it, something in your brother's with respect to you that gives me pain. He told me of your asking his advice upon an inconsiderable subject, and his giving it to you rather honestly than elegantly. Dear child, take care of your heart, and you may be less uneasy about your expressions ; let your thoughts be good, and never be uneasy about the words you put them in. The books recommended to you may be good or not, but you have no occasion for them ; nor is it a pin-matter in the affairs of life, whether you put every single word where it ought to be. But this is all a trifle, nor shall I pretend to enter into the matter ; if it be worth any consideration, he is the best judge, so pray mind him ; but what I speak of, is the manner in which you say he wrote of your cousin.

My dear, always respect your elders, and do not let any little school-boy's lesson put you above them in your own opinion, because they have forgotten it: nor because your cousin is a plain man, do you suppose he is less capable to advise you. He is a person of undoubted probity and uprightness of heart, and that is worth all the Greek and Latin of Westminster and Eton : He has made his way to a plen-

tiful fortune, and he has the respect and esteem of all that he ever was concerned with. Would you wish for a better character or better fortune? God send you may conduct yourself through the world just as he has done: I, that would weary Heaven with prayers for you, wish you nothing better. I do not pretend to say your brother is wrong in his judgment about this matter, for I do not understand the nature of it; all that I know is, you will never write a letter that will please me more than this you have sent already; and I think had I been in his place, I would not have put any thing in your mind upon an occasion of such little consequence, that should have abated your regard for a person whose advice will be of service to you. But I know you will not do so. Preserve, I desire you, that respect for him which his years and his integrity, and his success in the world, require; and whatsoever you may think about this trifle, do not let it lessen your esteem for one whom your mother recommends to you.

My dear, I have said the more upon this subject, because it seems the only one by which you are in danger to err; and I have thought it the more necessary to say so, because the regard I desired you to pay to your brother might have rendered it a kind of duty to go into this error. I have spoke to him about it, and he desires me to say, that he is perfectly of my opinion.

Farewell, my dearest boy; you have a very easy task before you, seeing you need only go on in the same path you have begun, to make all that love you happy.

I am, your affectionate mother.

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## LETTER XXV.

*To a Friend, against waste of Time.*

Sir,

CONVERSE often with yourself, and neither lavish your time, nor suffer others to rob you of it. Many of our hours are stolen from us, and others pass insensibly away, but of both these losses, the most shameful is that which happens through our own neglect. If we take the trouble to observe, we shall find, that one considerable part of our life is spent in doing evil, and the other in doing nothing, or in doing what we should not do. We don't seem to know the value of time, nor how precious a day is, nor do we consider

that every moment brings us nearer to our end. Reflect upon this, I entreat you, and keep a strict account of time. Procrastination is the most dangerous thing in life. Nothing is properly ours but the instant we breathe in, and all the rest is nothing; it is the only good we possess; but then it is fleeting, and the first comer robs us of it. Men are so weak, that they think they oblige by giving of trifles, and yet reckon that time is nothing, for which the most grateful person in the world can never make amends.

I am, &c.

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### LETTER XXVI.

*Answer to a Friend.*

Sir,

TO tell you, in answer to yours, what I think of prosperity, is, that I take it to be more dangerous to our virtue than adversity. It is apt to make us vain and insolent, regardless of others, and forgetful of God, ambitious in our pursuits, and intemperate in our enjoyments. Thus it proved to the wisest on earth, I mean Solomon. But I much admire what you say of silence, and wish I could practise that passive virtue, which is the first step of wisdom, the nurse of peace, and the guardian of virtue. Words do but ruffle and discompose the mind, betraying the soul to a thousand vanities. I hope you will, in our next meeting, find me greatly improved in what you so much recommend to me.

I am, Sir, yours, &c.

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### LETTER XXVII.

*From a Young Lady, in answer to a Letter she had received from her Mother, advising her to persevere in the Christian duties she had been instructed in.*

Honoured Mother,

I AM at a loss for words to express the joy I felt at the receipt of your letter; wherein you are pleased to acquaint me, that nothing ever gave my dear mamma greater pleasure and satisfaction, than the account I have given her of the conduct I observe in my spiritual affairs; and that I

may still add to that comfort (which shall ever be my study) when an opportunity offers itself, I presume to continue the information.

When I have endeavoured to discharge my duty to that Divine Being, to whom I am indebted for my existence, I repair to my toilet; but not with an intent to clothe my body (which I know must sooner or later fall into corruption) with vain attire, but with such as are decent or innocent; regarding fine robes as the badges of pride and vanity; keeping those enemies, to our sex in particular, at too great a distance ever to dare an attempt upon my mind.

When publick prayers and breakfast are over, I apply my thoughts to the duty of the school; and divide the time appointed for them, as equally as possibly I can between the several branches of education I am engaged in, both before and after dinner.

When school is finished for the day, I, accompanied by a young lady who is my bed-fellow, and of a like disposition, retire to our room, where we improve ourselves by reading. Books of piety are our most common choice. These warm our will, and enlighten our understandings; they instruct us in the cause of our misconduct, and prescribe to us a remedy; they neither flatter a dignified title, nor insult the peasant who tills the ground; but, like painted busts, look upon every one alike. In fine, they refresh the memory, enlarge the understanding, and inflame the will; and, in a delightful manner, cultivate both virtue and wisdom.

Having finished our reading, either of piety or history, which we prefer next, (especially such as relates to our country) and supper and prayers being over, I retire alone to my room, to take an impartial view of the actions of the day. If my conscience does not accuse me of having committed any thing criminal, I give glory to God; and with bended knees, and an humble heart, return him unfeigned thanks for protecting me against those temptations which the enemy of mankind is ready to allure us with; for I am persuaded it was not my strength of virtue that withstood the temptations, but His assisting grace that enabled me to overcome them: and if I am conscious of having done amiss, I sue for pardon, and lay not my body to rest, till I have procured peace to my soul.

If at any time I am permitted to pay a visit (which liberty your indulgence allowed) I take care to time it properly; for there are certain times when visits become rather trouble-

some than friendly ; wherefore I avoid it when much company is expected, or when I am certain that family affairs will not admit of sufficient leisure to receive them ; the former on my own account, the latter on my friends' ; for much company assembled together, serves more to confuse our ideas, than enliven them.' Wherefore, when I am so unfortunate as to ill-time a visit, I withdraw as soon as civility and ceremony will permit me ; for in my weak opinion, Madam, long conversations grow dull, as few of our sex are furnished with a sufficient fund of materials for long discourses, unless it be to comment upon the frailties of the absent, and turn their misfortunes into a subject of our most cruel diversion.

This, Madam, is a vice you have often cautioned me against, and I shall be particularly careful to avoid it ; being both an unchristian and disingenuous principle, to feast ourselves at another's expense.

This is all I have to offer at present ; and am, with great humility, most honoured Madam,

Your most dutiful daughter.

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### LETTER XXVIII.

*From a Young Lady to her Mother, requesting a favour.*

Dear Madam,

THE many instances you have given me of your affection, leave me no room to believe that the favour I presume to ask will be displeasing. Was I in the least doubtful of it, I hope my dear mamma has too good an opinion of my conduct, to imagine I would ever advance any thing that might give her the least dissatisfaction.

The holidays are now at hand, when all of us young ladies are to pay our several personal respects and duties to our parents, except one ; whose friends (her parents being dead) reside at too great a distance for her to expect their indulgence in sending for her ; besides, were they to do so, the expense attending her journey would be placed to her account, and deducted out of a small fortune left her by her parents.

This young lady's affability, sense, and good nature, have gained her the friendship and esteem of the whole school ; each of us contending to render her retirement (as I may justly call it) from her native home and friends, as comfortable and agreeable as we possibly can.



How happy should I think myself above the rest of our young ladies, if you will give me leave to engage her to spend the holidays with me at home ! And I doubt not but her address and behaviour will attract your esteem, among the rest of those she has already acquired.

Your compliance with this request, will greatly add to the happiness I already enjoy from the repeated indulgencies and favours conferred on her, who will always persevere to merit the continuance of them. I am, with my duty to papa,

Dear Mamma,

Your most dutiful daughter.

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### LETTER XXIX.

*A Letter from a Lady to a Maid-Servant, who had left her. In which is contained a useful lesson for all persons in that state of life.*

Dear Sally,

I HAD your letter very safe, and though I have failed to answer it before, yet my daily prayers and best wishes have constantly attended you. I trust you have the good fortune to please where you are, as I hear nothing to the contrary: I go by the old saying, *No news is good news*. If you are so happy as to be in favour with the family that you have the honour to serve, I make no question of your continuing in it, by a constant endeavour to deserve it. I told you above, and I told you truth, that I daily remember you in my prayers; and at the same time I will not suppose that you forget to remember yourself. I fancy you lie with the other maid, and know not that you have a closet or retiring-place to yourself; but whether you have or not, I entreat you to let no pretence whatever prevail on you to omit the indispensable duty of prayer to God. I hope your fellow-servant thinks as she ought on this occasion; but if she be so unhappy as not to do it, endeavour to gain her over by your example, but beware of being perverted by hers: To wake in a morning, and, without addressing the throne of grace, to commit ourselves to the hazards of the day, is such a degree of impiety and fool-hardiness, as shocks one but to think on; and surely it is equally the blackest ingratitude to close our eyes at night, without returning our unfeigned thanks for the dangers we have escaped; those eyes for aught

we know, may never be again unclosed in this world—I was going to offer some advice of another kind, but I recollect, that, perform but your duty to your Creator, and all the rest is included. Be sure in whatever you are about to do, think always on what is due to the dignity of your nature. Consider, that although you are placed by Providence in the degree of a servant, yet your immortal soul is of an equal rank with that of an empress. This counsel at the first glance may appear to encourage pride; but if duly attended to, it will be far otherwise, and prove the most effectual means to extinguish it; for a proper consideration on the several degrees of men, in the order the wisdom of God has placed them with relation to this life, will teach you to condescend to your superiours without meanness, and learn you to distinguish yourself from those below you without arrogance; it will hinder adversity from approaching you; and if prosperity be your lot, (as I heartily wish it may) it will find you worthy of it; in a word, it will make you equal to good fortune, and superiour to ill. Mr. H——, joins me in the best respects to your master and lady, and Mr. ———. I desire you, whenever you are inclined to write to me, that you would choose out half an hour when you can best be spared, and ask leave; this will save you the confusion of equivocating, if you are demanded what has been your employment, and prevent your turning an indifferent action into a guilty one: For be sure never to forget, your time is not your own; but is entirely due to those you serve, and that you can never justly employ any of it on your own occasions without leave. Pray, good Sally, think of that. I was concerned to find you had laid out so much money in play things for the children; however I acknowledge myself obliged to your good nature. Observe my method, and be not above being taught by any one, any thing that is worth the trouble of learning; no matter who it is that teaches, provided the instructions are good. Adieu, dear Sally; do me the justice to believe this letter dictated from a heart full of the warmest wishes for your welfare, from one who will always regard every piece of happiness that befalls you, as an additional one to herself; for

I am, &c.

## LETTER XXX.

*Domestick Rule—The province of the Wife.*

Madam,

I MUST assert, that the right of directing domestick affairs is, by the law of nature, in the woman; and that we are perfectly qualified for the exercise of dominion, notwithstanding what has often been said by male-cots to the contrary. Those who pretend to direct our bringing up, seem to have destined us to that power which they would afterwards dispute. We are employed in our samplers, or diverting ourselves with our babies; we pass from our mother's nursery to our own, and from imaginary visits to real ones, without fatiguing ourselves with a variety of unnecessary acquirements, in which the men most value themselves. Indeed, which I would condemn too eager a pursuit of, we are taught singing and dancing; but what are these to the drudgeries of schools and universities! The business of a family, when thoroughly performed, takes in the whole circle of our time, and affords no room for any thing except innocent relaxations. We certainly then are more likely to understand domestick policy than the men, who have twenty other things to mind: A mere housewife, like a mere scholar, is fit for nothing else, I admit, and will make a man a very unsociable companion. But as some men of great application to their respective professions, have, notwithstanding, a very polite behaviour, so a woman may make the government of her house the principal care, without suffering it to become the principal theme of her discourse; nor do I think it at all necessary that to establish a character as a manager, her husband should twice or thrice a week hear her scolding the servants. This is one of the great objections to female government, and our adversaries would fain present it as a thing as necessary to us, as a standing army to the government. But both may be calumnies, and the mere effects of desire to get into other folks' places. Experience is wholly on our side; for wherever the master exceeds his proper sphere, and pretends to give law to the cook-maid as well as the coachman, we observe a great deal of discord and confusion; when a man, who is always a better judge when things are wrong, than of the method of putting them to rights, entrenches on the woman's province, it is the ready way to make the rest of the family despise them both. But when a woman of tolerable good sense is allowed to direct

ner house without control, all things go well ; she prevents even her husband's wishes, the servants know their business, and the whole family live easy and happy. It is with great concern that I perceive our sex, of late, incline to mind any thing rather than their families, which inclination must have fatal consequences. Can there be any thing more honourable for a woman, than the right management of her family? And it may be observed to them, that they must take their choice, either to manage their children and servants, or to be managed by them. If liberty is the thing they aim at, they certainly mistake the road ; a woman's freedom consists in power, and not in a license to gad about, which is scandalous even in a girl, and bespeaks a giddiness of soul below compassion. The conduct of the estate or business, ought surely to be in the husband ; and if he part with it, it is an act of weakness. The conduct of the house belongs as justly to the wife ; and no man ought to marry a woman whom he could not trust with the management of such concerns. Adieu, dear friend ! encroach not on the province of your husband, but continue to be mistress in your own.

I am your affectionate friend.

### LETTER XXXI.

*To a Lady, who had lost her beauty in the small-pox.*

My dear Ophelia,

I RECEIVED yours, and rejoice too much in your recovery, to be able to condole with you on any alteration your late illness has made in you ; and, indeed, how great soever it may be, am far from thinking it deserves to be mentioned with that concern you express. You have encountered death and foiled him at one of his sharpest weapons ; and if you have received some scars, ought to look upon them rather as trophies of victory, than blemishes. What if your complexion has lost some part of its fair enamel, and your features are not altogether so delicate ; the less charms your glass presents you with, the more you will find in your closet ; and, deprived of vain pleasure in contemplating the graces of your outward form, you will have the greater leisure to improve, and embellish those which are not easily impaired.

Let us pretend what we will, it is the ambition of attracting admirers, that renders beauty of so much value to all the

young and gay ; but if we consider seriously, we shall find that it is virtue, good sense, sweetness of disposition, and complaisance, of which the girdle of Cytheria should be composed. The finest face in the world, without them, will not long maintain its empire over the heart of a man of understanding, as the poet truly says,

“ Beauty soon grows familiar to the eye ;  
 “ Virtue alone has charms that never die.”

Do not think, however, that I am glad to find you are more on a level, than before this accident, with the greatest part of our sex : I confess the beauties of the person greatly set off and render those of the mind conspicuous, and for this reason should lament extremely any defect in the one, if I were not certain that you had enough of the other to engross the whole attention of as many as know you ; and that they may every day increase in the lustre of true dignity, is the sincere wish of, my dear Ophelia,

Yours sincerely.

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### LETTER XXXII.

*From a Lady, lately brought to bed.*

Madam,

I HAVE now the pleasure of informing you, that we have another person added to our family ; you I am sure will be glad to find that I am able to tell you so. I was happily brought to bed three weeks ago.

O my friend ! how delightfully does the mind glow with gratitude, thus rising from the struggles of convulsive pangs, from the languor of expiring life ! The dear helpless infant too, the subject of our future care and joy ! with what new, what tender sensations do we view the little gift of nature confided to our protection ! Methought a beam of heavenly comfort shot through my soul ! Ease, joy,—transporting joy, and mingled fondness, all delight, ecstasy and love ! My heart o'erflowed at once with gratitude and the softest maternal affection. Though I am as well as can be expected, my head is still very weak ; indeed my eyes fail me, and I am forced to conclude.

Your most affectionate humble servant.

## LETTER XXXIII.

*From a Lady to her Husband, who was jealous of her.*

My dear Husband,

Mrs. W——, who kindly wrote to you by my desire, has done me the friendship and justice to send me your letter, and directed me to make an apology to you in her behalf for the step she has taken : but I am so terrified, so amazed at the contents, that I know not what I do.—Speak to you I cannot, but I can tell the truth in writing ; and the truth, my dear, is this : I never swerved from my duty to you, in any respect ; I never had a thought to your disadvantage, nor ever did any thing with design to make you uneasy. If my gay deportment displeased you, or any part of my conduct gave you pain, you should have told me so—indeed you should—and have prevented me from going on in a daily course of disobliging you. Had you given me the least hint of your uneasiness, (and sure it would have come better from you, and with less pain to me, than from any other) I should have immediately changed my conduct ; for a more restrained behaviour will be as easy to me as this. I can judge what you feel, from the pain any apprehension of this kind would have given me ; and I am truly unhappy in having been the cause of making you so. I don't blame you, my dear, for this groundless suspicion, (though it reflects upon my character) because I believe it proceeds from the affection you bear me ; but lest any mutual friends, who are often mutual enemies, should have done me this kindness, I beg for your sake, as well as my own, that my conduct may be brought to strict and severe scrutiny ; and that you will do me the justice and kindness, to write down every thing that you have heard or seen amiss in me, that I may have an opportunity of clearing up every doubt that may be fixed in your mind ; for till that is done it will be impossible for us to be perfectly happy. I am, and ever shall be,

Your faithful and affectionate wife.

## LETTER XXXIV.

*Advising a Friend against going to law.*

Sir,

I AM sorry to hear that the difference between you and Mr. Archer is at last likely to be brought to a law suit.

I wish you would take it into your serious consideration before you proceed, because it will hardly be in your power to end it when you please. For you immediately put the matter out of your own hands, into the hands of those whose interest it is to protract the suit from term to term, and who will as absolutely prescribe to you in it, as your physician in a dangerous illness.

The law, my good friend, I look upon, more than any one thing, as the proper punishment of an over hasty and perverse spirit, and it is a punishment that follows an act of a man's own seeking and choosing. You will not consent perhaps now to submit the matter in dispute to reference; but let me tell you, that after you have expended large sums of money, and squandered away a deal of time in attendance on your lawyers, and preparations for hearing, one term after another, you will probably be of another mind, and be glad seven years hence to leave it to that arbitration which you now refuse. He is happy who is wise by other men's misfortunes, says the common adage; and why, when you have heard from all your acquaintance, who have tried the experiment, what a grievous thing the law is, will you, notwithstanding, pay for that wisdom which you may have at the cost of others?

The representation that was once hung up as a sign in the rolls of liberty,—on one side, a man all in rags, wringing his hands, with a label, importing that he had lost his suit; and on the other, a man that had not a rag left, but stark naked, capering and triumphing, that he had carried his cause, was a fine emblem of going to law, and the infatuating madness of a litigious spirit.

How excellent to this purpose is the advice of our blessed Saviour, rather than seek this redress against any who would even take one's coat, to give him his cloak also! For besides the Christian doctrine inculcated by this precept, it will be found, as the law is managed, and the uncertainty that attends even the best grounded litigations, that such a pacific spirit may be deemed the only way to preserve the rest of one's garments, and prevent one's being stript to the skin.

Moreover, what wise man would rush upon a proceeding, where the principal men of the profession (though the oath they take, if serjeants, obliges them not to sign a sham plea, nor plead in a cause against their own opinion) are not ashamed, under the specious but scandalous notion, of doing the best they can for their client, to undertake, for the sake of a

paltry fee, to whiten over the blackest cause, and to defeat the justest? Where your property may depend altogether upon the impudence of an eloquent pleader, asserting any thing, a perjured evidence swearing whatever will do for his suborner's purpose? Where the tricks and mistakes of practisers, and want of trifling forms, may nonsuit you? Where deaths of persons made parties to the suit, may cause all to begin again? What wise man I say, would subject himself to these vexations and common incidents in the law, if he could any way avoid it; together with the intolerable expenses and attendance consequent on a law suit; besides the fears, the cares, the anxieties, that revolve with every term, and engross all a man's thoughts? Where legal proofs must be given to the plainest facts; that a living man is living, and identically himself, and that a dead man is dead and buried by certificate; where evidence is brought at a great expense to hands and seals affixed to deeds and receipts, that never were before questioned; till a cause shall be split into several under ones; these tried term by term; and years elapse before the main point comes to be argued, though originally there was but one single point, as you apprehended, in the question. As to the law part, only observe the process: First comes the declaration; 2dly, a plea; 3dly, a demurrer to the plea; 4thly, a joinder in demurrer; 5thly, a rejoinder; 6thly, a surrejoinder; which sometimes is conclusive, sometimes to begin all over again. Then may succeed trials on the law part, and trials upon the equity part; oftentimes new trials, or rehearings; and these followed by writs of error.

Then you may be plunged into the bottomless gulf of chancery, where you begin with bills and answers, containing hundreds of sheets at exorbitant prices, fifteen lines in a sheet, and six words in a line (and a stamp to every sheet), barefacedly so contrived to pick your pocket: Then follow all the train of examinations, interrogatories, exceptions, bills amended, references for scandal and impertinence, new allegations, new interrogatories, new exceptions, on pretence of insufficient answers, replies, rejoinders and surrejoinders; till at last, when you have danced through this blessed round of preparation, the hearing before the master of the rolls comes next: appeals follow from his honour to the chancellor, then from the chancellor to the house of lords, and sometimes the parties are sent down from thence for a new trial in the courts below. What wise man, per-



mit me to repeat it, would enter himself into this confounding circle of the law?

I hope, dear Sir, you will think of this matter most deliberately, before you proceed in your present angry purpose; and if you shall judge it proper to take my advice and avoid a law suit, I am sure you will have reason to thank me for it, and for the zeal wherewith I am,

Your sincere friend and servant.

### LETTER XXXV.

*To a Young Gentleman, on his entering into the world, with directions how to conduct himself.*

My dear Friend,

YOUR apprenticeship is nearly out, and you are soon to set up for yourself; that approaching moment is a critical one for you, and an anxious one for me. A tradesman, who would succeed in his way, must begin by establishing a character of integrity and good manners; without the former, nobody will go to his shop at all; without the latter, nobody will go there twice. This rule does not exclude the fair arts of trade. He may sell his goods at the best price he can, within certain bounds. He may avail himself of the humour, the whims, and the fantastical notions of his customers; but what he warrants to be good, must be really so; what he seriously asserts must be true, or his first fraudulent practices will soon end in a bankruptcy. It is the same in higher life, and in the great business of the world. A man who does not solidly establish, and really deserve a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will soon vanish, and be extinguished with contempt. People easily pardon in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart. The heart never grows better by age: I fear worse, always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which by the way is very seldom the case) really reform in a more advanced age, from a consciousness of its folly, as well as of its guilt; such a conversion would only be thought prudential and political, but never sincere. I hope in God, and I verily believe, that you

want no moral virtue. Your character in the world must be built upon that solid foundation, or it will soon fall, and that upon your own head. You cannot, therefore, be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no silly desire of seeming to be above what most knaves, and many fools, call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality; but shew upon all occasions, and take all occasions to shew a detestation and abhorrence of it.— There, though young, you ought to be strict; and there only, while young, it becomes you to be strict and severe. But, there too, spare the persons, while you lash the crimes. All this relates, as you may easily judge, to the vices of the heart, such as lying, fraud, envy, malice, detraction, &c. and I do not extend it to the frailties of youth, flowing from high spirits, &c. It would ill become you, at your age, to declaim against and sententiously to censure an accidental excess at the table, a frolick, an inadvertency: no, keep as free from them *yourself* as you can; but leave the office of censor to those more advanced in years.

To come now to a point of much less, yet of very great consequence, at your first setting out. Be upon your guard against vanity, the common failing of unexperienced youth; but particularly against that kind of vanity, that dubs a man a coxcomb. It is not to be imagined by how many ways vanity defeats its own purposes.

One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest. Others flatter their vanity by little extraneous objects, which have not the least relation to themselves, such as being descended from, related to, or acquainted with people of distinguished characters. They talk perpetually of their grandfather such a one, their uncle such a one, and their intimate friend Mr. such a one, whom possibly, they are hardly acquainted with. But, admitting it all to be as they would have it; what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking them up adventitiously proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass

only for a bully ; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity or awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle ; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover ; and people always magnify their own discoveries, as they lessen those of others.

I beseech you to revolve all these things seriously in your thoughts, before you launch out alone into the world. Recollect the observations which you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you. I am,

Your faithful and affectionate friend.

#### LETTER XXXVI.

*From a Gentleman in England, to his Son, just arrived from Paris, against servile complaisance and talkativeness ; with some directions how to behave in company.*

Dear Tom,

THERE is something in your behaviour since your return from Paris that displeases me, and I must frankly tell you, that I don't think you are at all benefitted by travelling. You have, by keeping company with coxcombs, or by mistaking ceremony for politeness, contracted a habit of not only talking much and in a very frothy trifling manner, but of sacrificing every thing to compliment. Even your sincerity is offered up to ceremony : and you think yourself obliged, in point of good manners, to agree, like Polonius in the play, with every thing that is said, whether right or wrong. You don't want understanding, Tom ; nor are you without a good share of learning ; and yet that eternal simper, that cringe and obsequiousness, render both suspected, and tire all your acquaintance, who (I am told) laugh at your behaviour, and speak of this behind your back, though they have not friendship enough to confess it to your face. But your father, who loves you sincerely, and who considers you as part of himself, can never see you do any thing that tends to your dis-

advantage, without warning you of the consequence; for that father must have a very bad heart, or a very bad head, indeed, who does not inform his son of his faults. Your's is not an error of disposition, but of judgment, and therefore it may be easily rectified. You, I know, my dear Tom, intend it for civility and politeness; but you are mistaken. Forced and affected compliments are the reverse. Politeness is attended with ease and freedom, and despises every thing that is unnatural. Besides, this cringing and fawning renders your sincerity suspected. Those who make large professions to every body, are esteemed by nobody. It is all considered as froth, and their friendship is supposed to be as troublesome as their conversation. Cast off, therefore, my dear Tom, this sort of behaviour, and put on one that is more manly, and consistent with the character of your family, who were always esteemed for their openness, freedom, and sincerity, which entitle a man to more respect than all the fine speeches and low bows in the world. Not that I would have you entirely disregard what you brought from the dancing-school. A proper deportment is necessary, and even a little ceremony may be consistent with politeness and good manners; it is the excess that makes it blameable. Look at Mr. Montague; for in this case one example is better than ten precepts; he is esteemed an accomplished gentleman, every one is pleased with his behaviour, all are charmed with his conversation; and the means he pursued to attain this art of pleasing universally, are these:

He takes care to keep none but good company, (for by his company he is sensible that he shall be known and distinguished): among such his ears are ever open to receive instruction, for he considers that a silent young man generally makes a wise old one. He attends to every body and speaks but little, and that not till he has heard and collected the opinions of the whole company; well knowing that he shall profit more by hearing than speaking, on any subject; and that, by this means, he not only fathoms the capacities of the company, but also gratifies, as it were, and obliges each person, by giving him an opportunity to talk; and especially when, with proper questions, he introduces such subjects as each man can speak to them with propriety and judgment. This he does with wonderful dexterity, and offers every one an occasion of displaying his talents; for he knows that in order to keep up an universal good humour, every man should be pleased with himself as well as with his com-

pany. And pray, what pleases a man more than to have an opportunity of letting the circle know that he is somebody. How unlike him are those, who, without knowing the world, expose themselves to contempt and ridicule, by impertinently giving their opinion of things they do not understand?—What Mr. Montague says, is always to the purpose, is properly addressed, and every body hears him with satisfaction; for, though he is young in years, he is old in experience and understanding. When he speaks, it is always with a becoming ease and freedom. He has resolution enough to defend and support the truth; but always delivers his sentiments in such a manner that it may not appear like dictating to the company; and when he has done, he hears (let them differ from him ever so much) with patience, complacency, and temper. In short, 'Tom, excuses of ceremony will never gain a man friends, but impertinent babbling will undoubtedly create him enemies; for conversation is a banquet, which every man is entitled to a share of, who is present; and why should any one expect to have the whole feast to himself? Besides, the very end of conversation, which is improvement, is thereby destroyed; for he who always talks has no time to hear; and consequently, can reap no benefit from what is said in company. Another vice in conversation (if I may be allowed the expression) I would caution you against, and that is talking obscenely, which is both a mark of a depraved mind, and of low breeding, and is never encouraged but in company of fools; since, as Lord Roscommon justly observes,

Immodest words admit of no defence:  
For want of decency is want of sense.

I am, dear son,  
Your truly affectionate father,

#### LETTER XXXVII.

*From an Uncle to his Nephew, on his keeping bad company, bad hours, &c. in his Apprenticeship.*

Dear Nephew,

I AM very much concerned to hear, that you are of late fallen into bad company; that you keep bad hours, and give great uneasiness to your master, and break the rules of his family: That when he expostulates with you on this occa-

sion, you return pert and bold answers; and, instead of promising or endeavouring to amend, repeat the offence; and have entered into clubs and societies of young fellows, who set at naught all good example, and make such persons who would do their duty, the subject of their ridicule, as persons of narrow minds, and who want the courage to do as they do.

Let me, on this occasion, expostulate with you, and set before you the evil of the way you are in.

In the first place: What can you mean by breaking the rules of a family, you had bound yourself by contract to observe? Do you think it honest to break through engagements into which you have so solemnly entered; and which are no less the rules of the corporation you are to be one day a freeman of, than those of a private family? Seven years, several of which have elapsed, is not so long a term, but that you may see it terminate before you are over fit to be trusted with your own conduct: Twenty-one, or twenty-two years of age, is full early for a young man to be his own master, whatever you may think; and you may surely stay till then, at least, to choose your own hours and your own company; and I fear, as you go on, if you do not mend your ways, your discretion will not then do credit to your choice. Remember, you have no time you can call your own, during the continuance of your contract; and must you abuse your master in a double sense; rob him of his time, especially if any of it be hours of business; rob him of his rest; break the peace of his family, and give a bad example to others? And all for what? Why to riot in the company of a set of persons who contemn, as they teach you to do, all order and discipline; who, in all likelihood, will lead you into gaming, drinking, swearing, and even more dangerous vices, to the destroying of your morals, and the unhinging of your mind from your business, which must be your future support.

Consider, I exhort you, in time, to what these courses may lead you. Consider the affliction you will give to all your friends, by your continuance in them. Lay together the substance of a conversation that passes in a whole evening, with your frothy companions, after you have come from them, and reflect what solid truth, what useful lesson, worthy of being inculcated in your future life, that whole evening has afforded you; and consider whether it is worth breaking through all rule and order for? Whether your present conduct is such as you would allow in a servant of

your own?—Whether you are so capable to pursue your business with that ardour and delight next morning, as if you had not drank, or kept bad hours over night? If not, whether your master has not a double loss from your mispent evenings?—Whether the taking of small liberties, as you may think them, lead you not on to greater? For let me tell you, you will not find it in your power to stop when you will: And then, whether any restraint at all will not in time be irksome to you?

I have gone through the like servitude with pleasure and credit. I found myself my own master full soon for my discretion: What you think of yourself I know not; but I wish you may do as well for your own interest and reputation too, as I have done for mine: And I'll assure you I should not have thought it creditable or honest to do as you do. I could have stood the laugh of a hundred such vain companions as you choose, for being too narrow minded to break through all obligations to my master, in order to shew the bravery of a bad heart, and what an abandoned mind dared to perpetrate. A bad beginning seldom makes a good ending, and if you were assured that you could stop when you come to do for yourself, which is very improbable, how will you answer it to equity and a good conscience, that you will not do so for your master? There is, let me tell you, more true bravery of mind in forbearing to do an injury, than in giving offence.

You are now at an age, when you should study to improve, not divert your faculties. You should now lay in a fund of knowledge, that in time, when ripened by experience, may make you a worthy member of the commonwealth. Do you think you have nothing to learn, either as to your business, or as to the forming of your mind? Would it not be much better to choose the silent, the sober conversation of books, than of such companions who never read or think? An author never commits any but his best thoughts to paper; but, what can you expect from the laughing noisy company you keep, but frothy prate, indigested notions, and thoughts so unworthy of being remembered, that it is the greatest kindness to forget them?

Let me entreat you then, my dear kinsman, for your family's sake, for your own sake, before it be too late, to reflect as you ought upon the course you are entered into. By applying yourself to books instead of such vain company, you will be qualified in time for the best of company, and be re-

spected by all ranks of men. This will keep you out of unnecessary expenses, will employ all your leisure time, will exclude a world of temptations, and open and enlarge your notions of men and things, and finally set you above that wretched company which now you seem so much delighted with. And one thing let me recommend to you, that you keep a list of the young men of your standing within the compass of your knowledge, and for the next seven years observe what fate will attend them: See if those who follow not the course you are so lately entered into, will not appear in a very different light from those who do: and for the industry and prosperity of the one, and the decay or failure of the other, (if their vain ways do not blast them before, or as soon as they begin the world) you'll find abundant reason every day to justify the truth of the observations I have thrown together. As nothing but my affection for you, could possibly influence me to these expostulations, I hope for a proper effect from them, if you will be thought well of by, or expect any favour from,

Your loving uncle.

P. S. Your master will at my request, send me word of the success of my remonstrances.

### LETTER XXXVIII.

*From a Daughter to her Father, pleading for her Sister, who had married without his Consent.*

Honoured Sir,

THE kind indulgence you have always shown to your children, makes me presume to become an advocate for my sister, though not for her fault. She is very sensible of that, and sorry she has offended you; but has great hopes that Mr. Robinson will prove such a careful and loving husband to her, as may atone for his past wildness, and engage your forgiveness: For all your children are sensible of your paternal kindness, and that you wish their good more for their sakes, than your own.

This makes it the more wicked to offend so good a father: But, dear Sir, be pleased to consider, that it now cannot be helped, and that she may be made by your displeasure very miserable in her own choice; and as his faults are owing to the inconsideration of youth, or otherwise it would not have been a very discreditable match, had it had your approba-



tion. I could humbly hope, for my poor sister's sake, that you would be pleased rather to encourage his present good resolutions by your kind favour, than to make him despair of a reconciliation, and so perhaps treat her with a negligence which hitherto she is not apprehensive of; For he is really very fond of her, and I hope will continue so. Yet is she dejected for her fault to you, and wishes, yet dreads, to have your leave to throw herself at your feet, to beg your forgiveness and blessing, which would make the poor dear offender quite happy.

Pardon, Sir, my interposing in her favour, in which my husband also joins. She is my sister. She is your daughter; though she has not behaved so worthily as I wish to become that character. Be pleased, Sir, to forgive her, however; and also forgive me, for my pleading for her.

I am, dear Sir,

Your ever obedient daughter.

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### LETTER XXXIX.

#### *The Father's Answer.*

My Dear Nancy,

YOU must believe, that your sister's unadvised marriage, which she must have known would be disagreeable to me, gives me no small concern; and yet, I will assure you that it arises more from my affection for her, than any other consideration. In her education I took all the pains and care my circumstances would admit, and often flattered myself with the hope, that the happy fruits of it would be made to appear in her prudent conduct. What she has now done is not vitious, but indiscreet; for, you must remember, that I have often declared in her hearing, that the vile assertion of a rake making a good husband, was the most dangerous opinion a young woman could imbibe.

I will not, however, in pity to her, point out the many ills I am afraid will attend her rashness, because it is done, and cannot be helped; but wish she may be happier than I ever saw a woman who leaped so fatal a precipice.

Her husband has this morning been with me for her fortune; and it was with much temper I told him, that as all she could hope for was wholly at my disposal, I should disburse it in such a manner as I thought would most contribute to her advantage; and that, as he was a stranger to me, I

should choose to know how he deserved it, before he had the power over what I intended for her. He bit his lip, and with a hasty step was my humble servant.

Tell the rash girl, that I would not have her to be afflicted at this behaviour in me ; for I know it will contribute to her advantage one way or other ; if he married her for her own sake, she will find no alteration of behaviour from this disappointment ; but if he married her only for her money, she will soon be glad to find it in my possession, rather than his.

Your interposition in her behalf is very sisterly ; and you see I have not the resentment she might expect. But would to God she had acted with your prudence ! for her own sake I wish it. I am

Your loving father.

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### LETTER XL.

*From a Father to a Daughter, in dislike of her intentions to Marry at too early an age.*

Dear Sally,

I WAS greatly surprised at the letter you sent me last week. I was willing to believe I saw in you, for your years, so much of your late dear mother's temper, prudence and virtuous disposition, that I refused several advantageous offers of changing my own condition, purely for your sake : And will you now convince me so early, that I have no return to expect from you, but that the moment a young fellow throws himself in your way you have nothing else to do, but give me notice to provide a fortune for you ? For that you intend to be of no further use and service to me. This, in plain English, is the meaning of your notification. For I suppose your young man does not intend to marry you without a fortune. And can you then think, that a father has nothing to do but to confer benefits on his children, without being entitled to expect any return from them.

To be sure I had purposed at a proper time, to find a husband for you ; but I thought I had yet three or four years to come. For consider, Sally, you are not fully sixteen years of age ; and a wife, believe me, ought to have some better qualifications than an agreeable person, to preserve a husband's esteem, though it often is enough to attract a lover's notice.

Have you experience enough, think you, discreetly to conduct the affairs of a family? I thought you as yet not quite capable to manage my house; and I am sure, my judgment always took a bias in your favour.

Besides, let me tell you, I have great exceptions to the person, and think him by no means the man I would choose for your husband. For which, if it be not too late, I will give good reasons.

On the whole, you must expect, if you marry without my consent, to live without my assistance. Think it not hard: Your disappointment cannot be greater than mine, if you will proceed. I have never used violent measures to you on any occasion, and will not on this. But yet I earnestly hope you will not hurry yourself to destruction, and me perhaps to the grave, by an action which a little consideration may so easily prevent.

I am your afflicted father.

## LETTER XLI.

### *Consolation to a Friend in prison for Debt.*

Dear Sir,

I AM exceedingly concerned to hear that the severity of your creditors has laid you under confinement. But there is one comfort results from it, that the utmost stretch of their revenge cannot carry them farther; and that when a man has got to the undermost part of fortune's wheel, he may rise, but cannot sink lower. You now know the worst, and have nothing to do, but to support your misfortune with that true magnanimity which becomes a noble mind. Long, very long, have you been labouring under great difficulties, and so have been inured to misfortunes; and you have looked forward with such anxiety and pain to the hard lot that has now befallen you, that it is impossible the bearing it can be equal to the apprehension you had of it. You see all around you, too many unhappy objects reduced to the same distress, and you see them either extricating themselves from those difficulties, as I hope you soon will, or learning to bear them with a true Christian resignation. For well does the wise man observe, that "the race is not to the swift, nor the battle to the strong, nor riches to a man of understanding." And it will yield you some consolation when you reflect, that he who meets with misfortunes in this life, may,

by a proper use of them, and by God's grace, attain to a blessed hope for futurity; when a prosperous state may make a man forgetful of his duty, and so reap no other good but what he finds in this transitory life. Remember, my friend, that the school of affliction is the school of wisdom; and so behave under this trying calamity, as to say with the royal Psalmist, "It is good for me that I was afflicted."

I think myself, however, not a little unhappy, that my circumstances will not permit me to assist you on this grievous occasion, in the way a friend would choose to do, if he were able: but if by personal attendance on any of your creditors or friends, I can do you pleasure or service, I beg you to command me. For, in whatever is in my power, I am, and shall ever be

Your sincere friend and servant.

## LETTER XLII.

*From a Young London Merchant to an Aged Gentleman, formerly of the same profession, but now retired from Business.*

Honoured Sir,

YOUR generosity in sending me instructions during my apprenticeship, will ever remain a lasting proof of that innate goodness, for which you have been long justly celebrated, and likewise encourages me to trouble you for advice how to conduct myself so as to support my credit in the world now I am entered upon business. Your long and extensive knowledge of mercantile affairs, gives a sanction to every thing you say, and your goodness of heart encourages the unexperienced to address themselves to you with cheerfulness. I have been now above two years in business, and although my success has been equal to my expectation, yet there are such a variety of failures daily in this city, that I am every day thinking my own name may be next week in the Gazette. I should not be much surprised, were all to become bankrupts who are of abandoned characters, as I do not see how any thing less can be expected. You know, Sir, that assiduity and regularity are qualifications indispensably necessary to the merchant; so that it must appear morally impossible for the man to prosper in trade, whose time is spent in dissipation and idleness, if not (which too often happens) in debauchery. When I hear of such

failing in their payments, I am no way surprised; but when great numbers of those apparently in affluent circumstances, and of the fairest characters, daily fail, I am justly alarmed, and my fears continue to increase in proportion to their numbers.

I would not choose to judge rashly, much less uncharitably, of any man; although I must confess I am very much shocked when I hear that a commission of bankruptcy is awarded against one supposed to be worth thousands. I am filled with horror on account of my own situation, and led to believe that there is a latent curse attending mercantile affairs, which the greatest prudence can neither foresee nor prevent. I am sensible the person to whom I am now writing knows the above to be true. Your long acquaintance with the fluctuating state of merchandise procures respect, and gives a sanction to every thing you say: But as far as I am able to learn, those failings in the mercantile world are more frequent now than when you were engaged in trade. I am not ambitious of acquiring riches, my whole desire is to obtain a peaceable possession of the comforts of life; to do justice to every one with whom I have any dealings; and to live as an honest man. Such, Sir, is the plan I have laid down for my future conduct in life; But alas! it will require the assistance of all my friends to enable me to execute it with a becoming propriety. Let me therefore beg your advice on an affair of so much importance, and whatever you dictate shall be the invariable rule of my conduct, whilst the thanks of a grateful heart shall be continually returned for so benevolent an action.

I am, Sir, &c.

### LETTER XLIII.

#### *The Answer.*

Sir,

IF I can form any judgment of the integrity of your actions and the purity of your intentions, from the contents of the letter now before me, I should not hesitate one moment in declaring, that it is almost impossible your name will ever appear in the Gazette under the disagreeable circumstances you have mentioned: For how is it possible to suppose, that the man who keeps a regular account of his proceedings, his loss and gain, should not know whether his circumstances

are affluent or distressed? And whatever you may think of those merchants who have often failed, although reputed affluent, yet if you had attended to their examination before the commissioners, I believe you would have great reason to alter your opinion. I speak concerning bankruptcies in general; for there are some unforeseen accidents, which even the greatest prudence cannot prevent. But these are extraordinary cases and seldom happen. If you examine minutely into the nature of those cases which generally occasion bankruptcies, you will find them arising from something with which you are still unacquainted. I shall endeavour to point out a few, and submit to your own judgment whether I am mistaken or not. And the first is generally a careless attention to business, the not keeping regular accounts, and a more earnest desire after publick entertainments, than assiduity to business on the 'Change. Mercantile affairs require a clear and solid judgment, and it is morally impossible for that man to prosper in trade whose mind is continually engaged in the pursuit of things foreign to, and wholly unconnected with that station in which Providence has placed him. It is a contradiction of terms. Assiduity always procures respect, and generally insures success. Another cause of the many failures in the mercantile world, is the vanity of those in trade, living above their circumstances. This vice is at present so predominant among the citizens, and its consequences so fatal, that one would almost imagine the people were labouring under some penal infatuation. Formerly the citizens of London were distinguished in a peculiar manner for their gravity; the 'Change and the Custom-house were the only places they frequented when they went from home. But now the face of affairs is changed, and those places where their predecessors acquired fortunes, are considered as too low for them to be seen at. Nay, so far have they carried their extravagance, that all distinctions are in a manner confounded, and the wife of a tradesman is hardly known from the lady of a peer. Dissipation, extravagance, and even debauchery, have taken place of activity, prudence and frugality; so that instead of acquiring independent fortunes, and retiring from business with credit and honour in their advanced years, we first see their names in the Gazette, and the remainder of their lives is either spent in prison, or they are left to struggle through the world without credit, under the odious appellation of bankrupt.—The last cause I would mention is naturally the effect of the others; I mean a des-

perate attempt to repair a broken fortune by engaging deeply at the gaming table. This practice has been attended with such pernicious consequences, that the children unborn will become real sufferers through the madness of their infatuated parents. When those who have wasted their substance in riotous living, are awakened by a feeling sense of their approaching shame and misery, they generally muster up all they can procure, and at one stroke venture it all in the Alley, where, if one is successful, most commonly twenty are ruined. What I have now told you is the result of long experience, and I doubt not but you will find too glaring proofs of it. It now remains, that I should, in compliance with your request, point out some rule to be observed, in order to carry on business, both with credit, honour and profit. But I know of no method more proper than to act diametrically opposite to the conduct of those already mentioned.

Learn to be wise by other's harm,  
And you shall do full well.

Never leave that undone till to-morrow that can be performed to-day.

Never trust that either to a friend or servant which can be done by yourself.

Keep an account of every day's expense, and once, at least, every week compare your debt with your credit.

Be not over anxious in acquiring riches. Trade is solid, but slow; and experience has long since convinced me, that those who are over hasty in acquiring riches, most commonly fail in their attempts, and soon find themselves real beggars. But, above all, remember that "in vain do we rise soon, or sit up late, unless our labours are crowned with the Divine blessing." I leave these things to your consideration, and am,

With great sincerity,  
Your well-wisher.

#### LETTER XLIV.

*From Viscountess Glenorchy to Mrs. Graham, on certain fashionable parts of Female Education.*

BARNTON, DECEMBER 27, 1781.

Dear Madam,

I RECEIVED your letter last week, and also one some time ago from Mrs. Walker, in which she desired me to send

you my sentiments upon the alteration you had made, and still thought of making upon your plan.

I have since endeavoured to consider, with all the attention of which I am *at present* capable, the arguments that may be brought on both sides of the question; and with regard to the first point, viz: the practisings, I will frankly own, that, could you send your young ladies to one where *girls only* are admitted, I should more readily yield my opinion of the matter, to those Christians who have advised you to it. But, as I learn that it is a promiscuous dance of boys and girls, I must in conscience say, that I look upon such a meeting, as equally pernicious in its effects upon the minds of young people, as balls and publick assemblies on persons of riper years. When you mentioned the subject to me first, I thought it had been a practising of *girls only*, else should then have given you my sentiments fully upon the head.

As to the reading of plays, or any part of them, to your young people, I must own, it does not appear to me to be expedient; it may be productive of bad consequences, and the *good* arising from it is, at most, uncertain. It is, no doubt, very desirable to enlarge young people's minds and improve their taste, as well as their persons: but such is the state of things in this world, that to attain this to the degree wished for by every person of refined taste, some things must be sacrificed of much greater value.—For example, a girl cannot acquire the smart, polished air of a person of fashion, without imbibing too much of the spirit of the world. *Vanity* and *emulation* must be awakened and cultivated in the heart, before she will apply herself with diligence to outward accomplishments; neither can her mind and taste be much improved in *polite* literature, without losing its relish for simple truth. I grant you, there are a few Christians in the world who have acquired the outward accomplishments of it; and have by Grace, been enabled to turn these to good account; who, like the Israelites, having spoiled the Egyptians, have made use of *their* jewels in adorning the tabernacle; but this can never serve as an argument on your side of the question. If the Lord sees fit to manifest his power and Grace by plucking a brand from the burning, this is no reason why children should be initiated into the ways of sin and folly, in hopes that some time or other He will bring them out. We are never to do evil that good may come; and this brings the question to a short issue.—

Do you think it lawful for Christians to attend publick



places, or spend their time in reading plays? Do you think these things tend, either immediately or remotely, to promote the glory of God? If you do not, I cannot see how you, as a *Christian*, can have any hand in introducing young ladies to the one, or in giving them a taste for the other.

This, dear madam, is *my* view of the matter: but I do not wish you to walk by *my* light. I believe all the children of God are *taught by him*, and ought to follow the dictates of their consciences: I therefore pretend not to *advise* you, but shall endeavour to *pray* that the great *unerring* Counsellor may give you divine wisdom to be your teacher, to lead you into all truth, and to keep you from every thing inconsistent with his holy will.

I have met with so many interruptions since I began this letter, that I fear it is hardly intelligible. I shall be sorry if I have said any thing that gives you uneasiness; your spirits seem low, and your business not going so well as could be wished: perhaps, I ought rather to have employed my pen in the way of consolation and encouragement, than by throwing in fresh matter of perplexity. Sure I am, I do not *mean* to add affliction to the afflicted; but, rather have been impelled, from a regard to truth, to write my real sentiments as you desired.

Your friend and humble servant.

THE NEW  
UNIVERSAL LETTER WRITER.

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PART IV.

LETTERS ON FRIENDSHIP, AND A VARIETY OF  
MISCELLANEOUS SUBJECTS.

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LETTER I.

*The following Letter on Friendship, was written by a Gentleman lately deceased, and found amongst his papers.*

My dear Friend,

IT was a strange notion of Paschal, that he would never admit any man to a share of his friendship. Had that great man been a misanthrope, or an enemy to his fellow creatures, I should not have been much surprised ; but as his love to mankind extended as far as either his knowledge or influence, it is necessary to consider his reasons for a conduct apparently so strange. Paschal had such elevated notions of the Deity on the one hand, and so low an opinion of human nature on the other, that he thought if he placed his affections on any created being, it would be a sort of insult to the Creator, and a robbing him of that worship which was due to him alone. But whatever were the notions of that great man, yet there is such a thing as real friendship, and there is also a necessity for it. It is true, indeed, that God is our only friend, and that on him our affections ought principally to be fixed. But those who are acquainted with human nature, well know, that we are such a composition of flesh and spirit, that however we may wish to keep up an intercourse with the Deity, yet our inclinations are such, that we are

more desirous of being conversant with those of our own species, to whom, at all times, we are able to unbosom ourselves.

Friendship is as old as the first formation of society; and there is scarce one ancient writer now extant, who has not said something in praise of it. Of this we have a fine example in the story of David and Jonathan, as recorded in the second book of Samuel. In the same sacred oracles we are told that love is stronger than death; and even the great Redeemer of the world had a beloved disciple.

The pious and ingenious Dr. Watts has finely described friendship in one of his poems, which I doubt not but you have read.

Friendship, thou charmer of the mind,  
Thou sweet deluding ill;  
The brightest moments mortals find,  
And sharpest pangs we feel.  
Fate has divided all our shares  
Of pleasure and of pain;  
In love the friendship and the cares  
Are mix'd and join'd again.

The same ingenious author in another place says,

'Tis dangerous to let loose our love  
Beneath the eternal Fair.

But whatever the wise or learned may say, yet we know that man is a social being, and consequently has a capacity and even a desire for friendship. Friendship is in its own nature so necessary, that I know not how a social being can exist without it. Are we by any providential occurrence raised from poverty to affluence, to whom can we communicate the delightful news but to our friend? On the other hand, are we reduced from the highest pinnacle of grandeur to the most abject state of poverty, to whom can we look for consolation but to God and our friend? Indeed, there is not one state or condition in life where friendship is not necessary. What wretched mortals would men be, were they not endued with so noble a principle!

Friendship is of a very delicate nature, and either the happiness or misery of both parties may, in some sense, be said to depend upon it. Friendship is somewhat like marriage, it is made for life, or, as Cæsar said, "The die is cast." Mrs. Rowe, in one of her letters to the Countess of Hertford, says, "When I contract a friendship, it is for eternity." Her notions were always elevated, and the chief

business of her life seems to have been in promoting the interest of her fellow creatures. Friendship obliges the parties engaged to lay open their minds to each other; there must not be any concealment. There is not an endearing attribute of the Deity, not an amiable quality in man, but what is included in the word friendship. Benevolence, mercy, pity, compassion, &c. are only parts of it.

From all this we may learn, that great care ought to be had in the choice of friends; and should they unhappily betray the sacred trust reposed in them, yet we ought not to pursue them with unrelenting fury.

In the course of my experience, I remember two instances of a breach of friendship, which were attended with very different effects. Two gentlemen contracted a friendship for each other, which lasted some years; at last one of them unhappily revealed a secret to his wife, who told it to the wife of the other, in consequence of which an unhappy division took place in the family of the latter. The injured person upbraided his friend with infidelity, told him of the fatal effects occasioned by his imprudence: "But," says he, "although I cannot be your friend any longer, yet I will never be your enemy. My heart will pity you, whilst my hand shall be open to relieve your necessities." Such a declaration was consistent with the prudence of a man, and the piety of a Christian; but that of the other was of a nature truly opposite, and (in my opinion) truly diabolical. A difference of a similar nature happened, attended with the like circumstances; but the injured person, instead of sympathising with the weakness of his friend, pursued him with unrelenting cruelty, nor ever ceased until he had accomplished his ruin, and even triumphed over it. You may make what comments you please; I can assure you that both are facts. How different, my friend, has our conduct to each other been. During these thirty years, no breach has ever happened; and it seems as new this day as at the beginning. As this is probably the last letter you will ever receive from me, accept of my sincere thanks for the many benefits conferred by your faithful admonitions, and your benevolent consolations; and when we meet in the regions of bliss, our happiness will then remain uninterrupted.

I am, yours sincerely.

## LETTER II.

*The following most affectionate Letter, universally admired, was written by Mr. Pope to the Bishop of Rochester, about a month before his banishment.*

Sir,

ONCE more I write to you, as I promised, and this once I fear will be the last: the curtain will soon be drawn between my friend and me, and nothing left but to wish you a long good night. May you enjoy a state of repose in this life not unlike that sleep of the soul which some have believed is to succeed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go. If you retain any memory of the past, let it only imagine to you what has pleased you best: sometimes present a dream of an absent friend, or bring you back an agreeable conversation. But, upon the whole, I hope you will think less upon the time past than of the future; as the former has been less kind to you than the latter infallibly will be. Do not envy the world your studies; they will tend to the benefit of man, against whom you have no complaint, I mean of all posterity: And perhaps at your time of life nothing else is worth your care. What is every year of a wise man's life but a censure and critick on the past; those whose date is the shortest, live long enough to laugh at one half of it. The boy despises the infant, the man the boy, the philosopher both, and the Christian all. You may now begin to think your manhood was too much a puerility; and you will never suffer your age to be but a second infancy. The toys and baubles of your childhood are hardly now more below you, than those toys of our riper and declining years, the drums and rattles of ambition, and the dirt and baubles of avarice. At this time, when you are cut off from a little society, and made a citizen of the world at large, you should bend your talents not to serve a party, or a few, but all mankind. Your genius should mount above that mist, in which its participation and neighbourhood with earth has long involved it. To shine abroad and to heaven, ought to be the business and the glory of your present situation. Remember it was at such a time, that the greatest lights of antiquity dazzled and blazed the most; in their retreat, in their exile, or in their death. But why do I talk of dazzling or blazing? It was then that they did good, that they gave light, and that they became guides to mankind.

Those aims alone are worthy of spirits truly great, and such I hope therefore will be your's. Resentment indeed may remain, perhaps cannot be quite extinguished in the noblest mind ; but revenge will never harbour there. Higher principles than those of the first, and better principles than those of the latter, infallibly influence men whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self.

Believe me, my lord, I look upon you as a spirit entered into another life, as one just upon the edge of immortality, where the passions and affections must be much more exalted, and where you ought to despise all little views, and all mean retrospects. Nothing is worth your looking back ; and therefore look forward, and make (as you can) the world look after you ; but take care that it be not with pity, but with esteem and admiration.

I am, with the greatest sincerity, and passion for your fame as well as happiness,

Your's, &c.

### LETTER III.

*From a Clergyman in the country, to a Lady in the city, on the death of a valuable friend.*

Dear Madam,

DEATH, that king of terrors, having pierced with his fatal shaft the heart of the generous Philio, I went to pay my last duties to my deceased friend ; but who can describe that torrent of sorrow which overwhelmed my breast, on my arrival at the house of mourning ! He had just completed an ample and commodious seat, but was not permitted to spend one joyful hour under its roof. His gardens were planted with the choicest fruits, and decorated in the most graceful manner ; but their master is gone down to the valley of the shadow of death. Since death is the portion of every individual, we should engrave the thought, in the most legible characters, on the tablets of our memories. We see our neighbours fall, we turn pale at the shock, and feel a trembling dread. No sooner are they removed from our sight, but, driven in the whirl of business, or lulled in the languors of pleasure, we forget Providence, and neglect its errand. The impression made on our unstable minds, is

like the trace of an arrow through the penetrated air, or the path of the keel in furrowed waves. Did we reflect seriously on the numberless disasters, such as no human prudence can foresee, nor the greatest care prevent, that lie in wait to accomplish our doom, we would be obliged to look upon ourselves as tenants at will, and liable to be dispossessed of our earthly tabernacle at a moment's warning. The last enemy has not only unnumbered avenues for his approach, but even holds his fortress in the seat of our life. The crimson fluid which distributes health, is impregnated with the seeds of death. Some unforeseen impediment may obstruct its passage, or some unknown violence may divert its course; in either of which it acts the part of a poisonous draught or deadly wound. The portion which separates time from eternity, is nothing more than the breadth of our nostrils, and the transition may be made in the least particle of time.

If we examine the records of mortality, we shall find the memorials of a mixed multitude resting together, without any regard to rank or seniority. None are ambitious of the uppermost rooms, or chief seats of the mansions of the dead. None entertain fond and eager expectations of their being honourably greeted in their darksome cells. The man of years and experience, reputed as an oracle in his generation, is content to lie down at the feet of the babe. In this common receptacle the servant is equally accommodated with his master. The poor indigent lies as softly as the most opulent possessor. All the distinction that subsists is a grassy hillock bound with osiers, or a sepulchral stone ornamented with imagery.

Why then should we raise such a mighty stir about superiority and precedence, when the next remove will reduce us all to a state of equal meanness? Why should we exalt ourselves and debase others, since we must all one day lie upon a common level? We must all be blended together in the same common dust. Here persons of contrary interests, and different sentiments, sleep together; death having laid his hand on the contending parties, and brought all their differences to an amicable conclusion.

Eternity! how are our boldest, our strongest thoughts, lost and overwhelmed in thee! Who can set land marks to limit thy dimensions, or find plummets to fathom thy depths. What numbers can state, what lines can gauge the lengths and breadths of eternity! Mysterious, mighty existence! When agea numerous as the bloom of spring, increased by

the herbage of the summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter—ten thousand more than can be represented by any similitude, or imagined by any conception, are all revolved in eternity—vast, boundless eternity! After all those numerous ages are expired, eternity is only beginning to begin.

I am, Madam,

Your sincere, though afflicted friend.

#### LETTER IV.

*From a Gentleman to his Friend, on Happiness.*

Dear Sir,

IT seems to be the fate of man to seek all his consolations in futurity. The time present is very seldom able to fill desire or imagination with immediate enjoyment, and we are therefore forced to supply the deficiencies by recollection or anticipation.

Every one so often experiences the fallaciousness of hope, and the inconveniences of teaching himself to expect what a thousand accidents may preclude, that, when time hath abated the confidence with which youth rushes out to take possession of the world, we must naturally endeavour, or wish, at least, to find entertainment in the review of life, and to repose upon real facts and certain experience.

But so full is the world of calamity, that every source of pleasure is polluted, and tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters and afflictions, that we shrink from the remembrance of them, dread their intrusion on our minds, and fly from them to company and diversion.

No man that has past the middle point of life, can sit down to feast upon the pleasures of youth, without finding the banquet imbibited by the cup of sorrow. Many days of harmless frolick, and many nights of honest festivity will recur; he may revive the memory of many lucky accidents or pleasing extravagances; or, if he has engaged in scenes of action, and been acquainted with affairs of difficulty and vicissitudes of fortune, may have the noble pleasure of looking back upon distress firmly supported, upon danger resolutely encountered, and upon oppression artfully defeated. *Æneas* very pro-



perly comforts his companions, when, after the horrors of a storm, they have landed on an unknown and desolate country, with the hope that their miseries will, at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice nor guilt.

But this kind of felicity is always abated by reflection, that they with whom we should be most pleased to share it, are now in the grave. A few years make such havock amongst the human race, that we soon see ourselves deprived of those with whom we entered the world. The man of enterprise when he has recounted his adventures, is forced at the close of the narration, to pay a sigh to the memory of those who contributed to his success; and he that has spent his time among the gayer part of mankind, has quickly his remembrance stored with the remarks and repartees of wits, whose sprightliness and merriment are now lost in perpetual silence. The trader, whose industry had supplied the want of inheritance, when he sits down to enjoy his fortune repines in solitary plenty, and laments the absence of those companions with whom he had planned out amusements for his latter years; and the scholar, whose merit, after a long series of efforts, raises him from obscurity, looks round in vain from his exalted state, for his old friends, to be witnesses of his long sought for affluence, and for them to partake of his bounty.

Such is the imperfection of all human happiness; and every period of life is obliged to borrow its enjoyments from the time to come. In youth, we have nothing past to entertain us; and in age we derive nothing from the retrospect but fruitless sorrow. The loss of our friends and companions impresses hourly upon us the certainty and necessity of our own departure. We find that all our schemes are quickly at an end, and that we must lie down in the grave with the forgotten multitudes of former ages, and yield our places to others, who, like us, shall be driven a while by hope or fear about the surface of the earth, and then, like us, be lost in the shades of death.

Beyond this termination of our corporeal existence, we are therefore obliged to extend our hopes, and every man indulges his imagination with something that is not to happen till he has lost the power of perceiving it. Some amuse themselves with entails and settlements, provide for the increase

and perpetuation of families and honours, and contrive to obviate the dissipation of fortunes which it has been the whole business of their lives to accumulate. Others, more refined and exalted, congratulate their own hearts upon the future extent of their reputation, the lasting fame of their performances, the reverence of distant nations, and the gratitude of unprejudiced posterity.

It is not, therefore, from this world that any ray of comfort can proceed to cheer the gloom of the last hour. But futurity has still its prospects; there is yet happiness in reserve sufficient to support us under every affliction. Hope is the chief blessing of man; and that hope only is rational, which we are certain cannot deceive.

I am, Sir, &c.

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#### LETTER V.

*From a Friend in Answer, concerning the Immortality of the Soul,*

My Dear Friend,

THE picture you have drawn of human nature is too true to be denied, and what you have said of the impossibility of enjoying real happiness in this life, has led me to consider that pleasing subject, the immortality of the soul.

The soul has been treated of by many philosophers: several have pretended to define it, some to describe its substance, and, in a word, many have attempted to say what it really is itself. For my part, I fairly renounce every attempt to explain either its nature or connection with the body: I am content with my confidence, that I have a reasoning faculty within myself, of which, together with my visible body, I am composed and constituted. It must be allowed, that through all the parts of nature there appears a most benevolent intention in the providence of God for man's preservation and comfort. The earth and waters administering to his food and raiment, animals of various kinds are prepared for him in due season, as we every day experience. But these pleasures are but of a subordinate degree; he enjoys something of a far more sublime nature, his Maker, in the creation of all these things, which renders him desirous of something above and beyond them all.

Can it therefore be suggested, that beings capable of the most refined contemplation on the works of the creation; be-

ings capable of being moved and affected even to an inexpressible degree of pleasure, by the combined harmonies of sound ; beings capable of increasing and advancing their knowledge and speculation in all things, even to their last moment ; beings capable of conceiving notions which no part of their mortal frame can possibly convey to their understanding, and in which no instrumental influence can have any share ; beings that are never satisfied in searching after truth through all the winding labyrinths and hidden recesses of nature ; I say, can it be imagined, that such beings should be deprived of all existence, in the midst of these growing speculations, which can have no origin but what is truly divine, its fulness must be in hereafter. Our every imagination reaches to eternity, in spite of all that can be said by the most obstinate Atheist, or our own doubts can devise. Hope is a constant instinct which inspires men with a desire of finding some better state, and is a sure presage of futurity ; nor could any man on earth be possessed of it, if that state were not certain, no more than he could shrink at committing a wicked act, if there were no power within himself that is to live hereafter. Another strong proof of the immortality of the soul, flows from the infallible goodness and justice of the Divine Being ; for if it were not immortal, and ever conscious of good and evil done in this life, that goodness and justice would be liable to be called in question. This notion has often confounded some of the greatest philosophers, and is at the same time one of the greatest considerations to prove a future state, when entered upon with deliberation. Can we hesitate to believe the immortality of the soul, when we see how the most abandoned miscreants live and prosper in affluence of fortune, carrying it with a high hand against their neighbours, distressing all in their power, enjoying and rioting on the substance of widows and orphans, and at last going to the grave unpunished ; whilst the innocent and virtuous suffer a series of afflictions and miseries, by the means of these powerful tyrants, all their lives, and at length lie down in the dust wronged and unredressed in this life ? If then there be not an hereafter for the soul, and if it be not conscious of past good and evil, where is the justice, where is the goodness, where is the mercy, where is the benevolence in giving being to mankind, for no other ends but to suffer pains and misery at the hands of others ? And what but partiality, which is injustice in itself, would have ordered sufferings like these for some, and a power of tyrannizing to

others, for the short date of the life of man here, were there no punishment for the unjust and base, no happiness for the virtuous and injured hereafter? This is a consideration dreadful in its very essence, if justice was no where to ensue. But who can behold the beauties of all the parts of the creation? Who can see himself and know he exists, and observe not only the careful provision made for him, but also the numberless methods of propagating and preserving them for this use, without knowing at the same time, that they were created for him as well as the tyrant who deprives him of them, and the avaricious, who abuses the good things of this life, by denying them not only to others, but even to himself? I say, who can be sensible of these things, who observe this Divine impartiality, and doubt of future rewards for the virtuous, and future punishments for the wicked? For millions of evil deeds are unpunished, and as many wrongs done without restitution in this life; and, therefore, though a wicked man may escape punishment in this life, it is impossible he should for ever shun the justice of that Divine law, which necessarily points out, that social virtues and benevolence should be the reciprocal commerce between man and man, during his short stay here, and that under the severest penalties and restrictions. Where then must the unerring justice of the Divine Being take place? If not on this side the grave it must certainly be after the soul is separated from the body. Such, my dear friend, are my thoughts on that most important subject, and I leave them with you as a testimony of my unfeigned affection.

I am, Sir,

Your's in the greatest affection.

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## LETTER VI.

*From a Gentleman to his friend, concerning prejudice.*

Sir,

I WAS lately in company with several gentlemen, and as the conversation turned upon a variety of subjects, I was much surprised to find every one prejudiced to his own favourite opinion, without being able to assign a reason why they should so hastily take upon themselves to dogmatize with so much assurance.

Among the various errors, into which human nature is liable to fall, there are some which people of a true under-

standing are perfectly sensible of in themselves, yet either wanting a strength of resolution to break through, what, by long custom, has become habitual, or being of too indolent a temper to endeavour an alteration, still persist to act in contradiction to the dictates of even their own reason and judgment. What we call prejudice or prepossession, is certainly that which stands foremost in the rank of servility. It is the great ringleader of almost all the mistakes we are guilty of, whether in the sentiments of our hearts, or the conduct of our actions. As milk is the first nourishment of the body, so prejudice is the first thing given to the mind to feed upon.—No sooner does the thinking faculty begin to shew itself, than prejudice mingles with it, and spoils its operations; whatever we are either taught, or happen of ourselves to like or dislike, we, for the most part, continue to applaud or condemn to our life's end. So difficult it is to eradicate in age those sentiments imbibed in our youth.

It is this fatal propensity which binds, as it were, our reason in chains, and will not suffer it to look abroad, or exert any of its powers: Hence are our conceptions bounded;—our notions meanly narrow;—our ideas, for the most part, unjust; and our judgment shamefully led astray. The brightest rays of truth in vain shine upon our minds, when prejudice has shut our eyes against them. We are even rendered by it wholly incapable of examining any thing, and take all upon trust that it presents us. This not only makes us liable to be guilty of injustice, ill nature, and ill manners to others, but also insensible of what is owing to ourselves; we run with all our might from a real and substantial good, and court an empty name, a mere nothing. We mistake infamy for renown, and ruin for advantage. In short, where strong prejudice prevails, all is sure to go amiss.

What I would be understood to mean, by the word prejudice, is not that liking, or disliking, which naturally arises on the sight of any new object presented to us. As, for example, we may happen to fall into the company of two persons equally deserving, and equally strangers to us, and with neither of whom we either have, or expect to have the least concern; yet shall we have, in spite of us, and without being able to give any reason for it, greater good wishes for the one than the other. But this is occasioned by that sympathy which nature hath implanted in all created beings.

This, therefore, is what we call fancy, and very much different from prejudice, which indeed enters chiefly through

the ears. When our notions of persons or things, which we of ourselves know nothing of, are guided, and our approbation or disapprobation of them excited merely by what we are told, and which afterwards we refuse to be convinced is false, then it is that we may be said to be governed by that settled prepossession so dangerous to the world, and to our character, interest, and happiness; for the other is light, volatile, and of little consequence.

To avoid being led away by such a dangerous error, we should take nothing upon trust, but all upon trial. Whether in the study of the arts, or in our inquiries concerning religion, politicks, or any thing else, we should sit down with a determined resolution to hear impartially both sides, and to be directed by that which our reason most approves. Had not some great persons divested themselves of prejudices, we had never been favoured with all those valuable improvements in experimental philosophy made of late years in different parts of Europe. After all, it is no easy matter to divest ourselves of acquired prejudices; and it is a melancholy reflection, that part of our years are spent in acquiring such fatal notions, that there is scarce time left to eradicate them.

So from the time we first begin to know,  
We live and learn, yet not the wiser grow;  
But he who truth from falsehood would discern,  
Must first disrobe the mind, and all unlearn;  
To dispossess the child the mortal lives,  
And death approaches ere the man arrives:  
Thus truth lies hid, and ere we can explore  
The glittering gem, our fleeting life is o'er,

PRIOR.

I am, Sir,

Your sincere friend.

## LETTER VII.

[The four following Letters are on subjects of the utmost importance.]

*From a Gentleman, lately entered upon house-keeping, to a Friend.*

Dear Sir,

IF we reflect on the nature of the human species, we shall be convinced that all mankind were originally designed by the great Creator for social creatures. For can we imagine that man, above all other animals, is born the most in-

igent, helpless, and abject? Our mutual dependence on each other is, therefore, one of the first things we should know, and be convinced of; and, consequently, we ought to aid and relieve one another, and promote the happiness of every individual, as far as is consistent with truth, and the dictates of right reason. Can we suppose, that the Supreme Being bestowed upon us the wonderful faculty of expressing and communicating to others our ideas by sounds, for no purpose? Is it reasonable to suppose that man ought to live in solitude, and expect happiness only from himself? In other parts of creation, the wisdom of Providence has done nothing in vain. The use of words was not given us to converse with brutes; for they neither understand nor return them. It is therefore evident, they were designed for the mutual intercourse of the human species. Besides, the same passions are common to all men; love and hatred, hope and fear, pleasure and pain, are the same in every individual, who acts conformable to his nature.—This likeness in our desires must necessarily attract us, and create in us such an esteem for each other, that nothing but unnatural dispositions, or the greatest corruption can dissolve. Let us suppose a man banished into the remotest wilderness, without the commerce, the company, or the friendship of his fellow beings, how dismal must his condition be! He may, perhaps, find means to continue his existence by taking such animals as the desert affords, and by gathering such fruits and vegetables as the earth spontaneously yields; but his life must be a continual scene of horror and despair; no friend to converse with; no mortal to defend him from the ravenous jaws of the savage inhabitants of the forest; no physician to administer the salutary productions of nature, when pain and sickness make their approach. In short he would be so far from arriving at happiness, that he would scarce desire to support his existence, and would even court the king of terrors to terminate at once his sorrows with his life.

Since choice, as well as necessity and convenience, should induce all men to unite and form societies, it is the indispensable duty of every individual to become an useful member, and contribute all in his power to promote the happiness of the whole. In order to this, before we embark in any action, we should reflect on the consequences which must naturally flow from it, by imagining it to have been already done by another; and we shall immediately be able to judge of the modes of pleasure or pain it will give to others, from the

manner of its affecting ourselves. To a reasonable being nothing brings pain but vice, or pleasure but virtue. This precaution must tend to promote benevolence, friendship, and honesty among mankind; whereas the not observing it subjects us to the tyranny of our passions, to gratify which men frequently become faithless, cruel, dishonest, and traitorous. We are convinced that men must live in societies; and, in order to live happy, it is evident they must be virtuous, since nothing else in our power can mutually secure us; human beings are so circumstanced, that they should love, assist, and protect each other. The great end of our being is happiness; it cannot be supposed, that the Omnipotent Author of nature intended any being should inevitably be miserable. Human happiness is always proportionate to the perception we have of ideas or things; that is, the same object may give a higher degree of happiness to one person than to another; but no degree of human happiness can subsist without society: men, therefore, enter into societies for the mutual happiness of each other; and that every individual should enjoy the advantages resulting from such an union, by regulating all human actions by some standard or law. In childhood the laws of action naturally flow from the modes of pleasure and pain, which sensible objects impress on their tender organs. Those of men fundamentally arise from the former, but with this difference, that the reasoning faculty, now grown strong by experience, determines these things to be good or evil, in the same manner in which we before affirmed this or that to be pleasure or pain. Hence it is evident that the spring of action is the same, both in the mind and in the body; for that which is evil to the mind, is by the same rule painful to the body; and that which is truly pleasing to the body, is also good to the mind. It is therefore evident, that the ideas of good and evil are naturally evident to the mind, by the assistance of reason. The very laws of property may be examined by the first principles of pleasure and pain.—While we are infants, we are subject to the law of our senses; when we are men, to that of our reason. And therefore, unless we abandon reason, the characteristic of our nature, we must regulate our actions by her precepts.

Though man has a freedom of will, he is not on that account lawless, and at liberty to commit what outrages or violence his vitious appetites suggest. The will, as well as the appetites, are the servants of reason, and should be go-



verned by her, as she is by her own laws ; we may, therefore, rationally conclude, that men should live in perpetual obedience to some laws ; and, as the law of reason is the most suitable to human nature, it is consequently the most eligible. The immutable will of the Supreme Being is a kind of law which he has imposed upon himself: those immense orbs which regularly move through the system of the universe, have motion and gravitation, attraction and repulsion, assigned for their laws ; and man has reason. And it is reasonable to think, that the same economy runs through all the beings in nature.

From what has been said, it evidently appears, that societies are not only the source of happiness, but also absolutely necessary ; and that they cannot subsist without some law. Nor should man, notwithstanding the loud demands of his passions, think himself enslaved for living under the dominion of reason ; since the great Creator himself regulates his conduct by a law, which, from the unchangeableness of his nature, has subsisted from, and will continue to all eternity. Why then should not we strictly conform ourselves to the principles of reason ? If pleasure be desirable, as most surely it is, we can only hope to obtain it by following her dictates. Those pleasures we enjoy, contrary to her precepts, always leave a sting behind them, infinitely superiour to the joys we find in their possession. We should, therefore, always let reason direct our actions, and remember the golden rule of doing to others what we ourselves, in their circumstantes, should desire from another. This would greatly tend to conduct a man innocently and safely through the journey of life, till death draws the veil which separates this from the world of spirits.

I am, Sir,

Yours affectionately.

## LETTER VIII.

*From the same, on Pride.*

Dear Sir,

THE great inequality that we often perceive in the productions of the mind of the same man, is not in the least to be wondered at ; for as man's body is composed of the elements, so it varies with the weather, and changes oftener than the moon: so the soul, though in itself immutable, yet as it is

connected with, and compelled to act in and through those corporeal organs, which are always changing, must, of necessity, have its powers of acting more or less impeded; must rise and fall like the mercury in the glass, according to their degree of clearness. Hence the mind in one hour pure as ethereal air, the next, foul as the thickest fog.

For pride, that busy sin,  
Spoils all that we perform.

WATTS.

Since the powers of the mind do thus depend upon the organs of the body, which vary like the mind, where is the certainty of human wit? where the boaster of human reason? This fickleness of the mortal frame, this instability of human wisdom, should teach us humility, and abase our pride. There is surely no passion whatsoever; so universal in the human species as pride, yet none so unreasonable; it is indeed, the very foundation of folly; and he that has the greatest share of it, must of consequence have the least reason.

If we look through the whole race of men, we shall see them all complaining of some want or other; but where shall we find one who has sense enough to complain of the want of reason? We all complain of the want of something which we do not really need; yet the only thing which we truly want, we all think we have not only enough of, but to spare: for who is there, who is not satisfied with his own share of sense, or does not think himself able to direct others? Our pride of reason is indeed so great, that we are more ambitious of being esteemed wise than good; yet what can more plainly prove our folly? for who was ever at once both wicked and wise? Wisdom and wickedness can be no more united, than truth and falsehood; where one enters, the other must retire.

Of all human excellencies, reason is undoubtedly the greatest; but there are some whom nature has indeed favoured with superiour powers, who are too apt to look down with a sort of contempt on their fellow-creatures of inferiour parts; yet if they would but impartially look into and consider themselves, they would surely confess, that they have nothing in nature to boast of as really their own: they that have most wisdom, will ever be most humble; they will acknowledge, that whatsoever qualifications they may be blessed with, the honour of them is only due to their Creator. If my watch goes well, shall it boast itself; or is the maker to be praised?

How much more the Creator, who not only puts this human machinery together, but made all the materials also! He that arrogates to himself honours on account of any excellence whatsoever, is a thief, and robs his Creator. The royal Psalmist, when he blessed and praised the Lord for his people's offering so willingly towards erecting the temple, most truly says, 'But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.' There is indeed nothing that mankind are so prone to be proud of as their reason: We look upon that as our own intrinsick jewel, not liable to be lost, like wealth, or fortune's other external favours, but fixed to ourselves, and permanent as our existence; yet how often do we see this boasted excellency totally perish by the most trivial means? A tile falling shall disorder some slender vessel of the brain, when, like a flame extinguished, it vanishes, never to be re-kindled. How often, like the shriveled branches of a tree, whose vessels being obstructed, wither for want of their nutritive sap, is this vaunted jewel lost by a paralytick blow? Nay, indeed, how often has the vain pride of reason, and the self-assumed honour of it, degraded human nature to a brute, and procured the just punishment of Nebuchadnezzar! Pride is the parent of evil, and of all the passions is the most odious to our Creator, and most hurtful to ourselves: It makes us rob him of his due praise, and ourselves of all content: For a proud man will ever meet with some poor Mordecai. Pride makes men look at their own merits through a magnifying optick,—at others' through a contracting glass: and though it blinds us to our own follies, yet it makes us pry out the frailties of others with eagles' eyes; and according to the word of perfect wisdom, it makes us 'see the mote in another's eye, but not the beam in our own.' Pride and reason can never accord, they are in nature opposites, and as contrary as love and hatred, and as incompatible as light and darkness.

There is however, a just, necessary, and well founded ambition, which we should ever carefully distinguish from pride.

To delight in, and take every opportunity of exerting all the powers we are possessed of towards honouring our Creator, and serving our fellow-creatures, is not only reasonable, but the highest and noblest use to which human reason can be applied; it is indeed the very end for which it was given.

Wherever we see a man exerting his powers to these purposes, nothing can be more unjust to him, or more detrimental to society, than to attribute them to his pride. We are apt to judge of others by ourselves; when we see another possess such qualifications as would make us proud, we, without further evidence conclude him to be so. Superiour excellence always attracts envious eyes, and what virtue will not envy construe into vice? That ambition can never be justly blamed, that produces, or endeavours to produce, publick good; but some are so envious, that they cannot see any shining talent in another without snarling at it, like dogs barking at the moon.

To curb our pride, and check our unjust censures, we should all look into and study that living and most instructive book, our own hearts; for nothing will so effectually suppress our pride, or correct our censures, as to know ourselves. He that most clearly perceives his own imperfections, will be the last to seek out and condemn those of others; he will be, like those who brought the woman taken in adultery, self-convicted, and steal away in silence. Man's only true way to wisdom is to know himself. He that would be esteemed truly wise, must first find out and amend his own faults: For what regard will be paid to the lips of him, who contradicts them by his life? Who will mind the praises of freedom from the mouth of one who chooses himself to be a slave? Or, who will be directed in his way by one that cannot see his own? It is certain, that besides the various external impulsions of the elements, which man can no way avoid, he has within himself so many false friends, so many flattering courtiers called passions, who paint in his mind such pleasing, delusive images, and draw such an artful shade over his reason, that renders it very difficult for him to see himself in a true impartial light: yet, however difficult it is, it may be done; this mist of the mind may be cleared up; these false friends may be unmasked, and these mental flatterers detected and condemned, by resolutely exerting our reason, and trying them at her unbiassed bar. The best of mankind will, by a thorough and impartial inspection into themselves, by carefully viewing the mirrors of their minds, find failings sufficient to abate their pride.

Self knowledge is, of all attainments whatsoever, the most useful to ourselves, and most beneficent to others: It not only teaches us to think humbly of ourselves, and to amend our faults, but, like heaven, to pity and forgive the frailties

of others; it teaches us, whatsoever degree of reason we may be blessed with, not to be puffed up with pride, but consider it as a talent entrusted to us, of which we must render a just account: Not to assume the least honour of it to ourselves, but to act as becomes reasonable creatures, and to give all the glory to him from whom we received the power.

I am, Sir,

Your sincere friend.

### LETTER IX.

*From the Same, on the Utility of Studying the Sciences.*

My dear Friend,

THAT wonder is the effect of ignorance, has often been observed. The awful stillness of attention, with which the mind is overspread at the first view of an unexpected effect, or an uncommon performance, ceases when we have leisure to disentangle complications, and investigate causes. Wonder is a pause of reason, a sudden cessation of the mental progress, which lasts only while the understanding is fixed upon some single idea; and is at an end when it recovers force enough to divide the object into its parts, or make the intermediate gradations from the first motive to the last consequence.

It may be remarked with truth, that ignorance is often the effect of wonder. It is common for those who have never accustomed themselves to the labour of inquiry, nor invigorated their confidence by any conquests of difficulty, to sleep in the gloomy quiescence of astonishment, without any effort to animate languor, or dispel obscurity. What they cannot immediately conceive, they consider as too high to be reached, or too extensive to be comprehended; they therefore content themselves with the gaze of ignorance, and forbearing to attempt what they have no hopes of performing, resign the pleasures of rational contemplation, to find more pertinacious study, or more active faculties.

Many of the productions of mechanick arts are of a form so different from that of the first materials, and must consist of parts so numerous and so nicely adapted to each other, that it is not possible to consider them without amazement. But when we enter the shops of artificers, observe the va-

rious tools by which every operation is facilitated, and trace the progress of a manufacture through the different hands that, in succession to each other, contribute to its perfection, we soon discover that every single man has an easy task, and that the extremes however remote, of natural rudeness and artificial elegance, are joined by a regular concatenation of effects, of which every one is introduced by that which precedes it, and equally introduces that which follows.

The same is the state of intellectual and manual performances. A long calculation or a complex diagram affrights the timorous and unexperienced from a second view; but if we have skill sufficient to analyse them into simple principles, it will generally be discovered that our fear was groundless. Divide and conquer, is a principle equally just in science as in policy. Complication is a species of confederacy, which, while it continues united, bids defiance to the most active and vigorous intellect; but of which every member is separately weak, and which may therefore be quickly subdued, if it can once be broken.

The chief art of learning, as Locke has observed, is to attempt but little at a time. The farthest excursions of the mind are made by short flights, frequently repeated; the most lofty fabricks of science are founded by the continued accumulation of single propositions.

It often happens, whatever be the cause, that this impatience of labour, or dread of miscarriage, seizes those who are most distinguished for quickness of apprehension; and that they who might, with great reason promise themselves victory, are least willing to hazard the encounter. This diffidence, where the attention is not laid asleep by laziness, or dissipated by pleasures, can arise only from confused and general views, such as negligence snatches in haste, or from the disappointment of the first hopes formed by arrogance without reflection. To expect that the intricacies of science will be pierced by a careless glance, or the eminences of fame ascended without labour, is to expect a peculiar privilege, a power denied to the rest of mankind; but to suppose that the maze is inscrutable to diligence, or the heights inaccessible to perseverance, is to submit tamely to the tyranny of fancy, and enchain the mind in voluntary shackles.

It is the proper ambition of the heroes in literature, to enlarge the boundaries of knowledge, by discovering and conquering new regions of the intellectual world. To the

success of such undertakings, perhaps, some degree of fortuitous happiness is necessary, which no man can promise or procure to himself; and therefore, doubt and irresolution may be forgiven in him that ventures into the untrodden abyss of truth, and attempts to find his way through the fluctuations of uncertainty, and the conflicts of contradiction. But when nothing more is required; than to pursue a path already beaten, and to trample on obstacles which others have demolished, why should any man so much suspect his own intellects as to imagine himself unequal to the attempt?

It were to be wished, that they who devote their lives to study, would at once believe nothing too great for their attainment, and consider nothing as too little for their regard; that they would extend their notice alike to science and to life, and unite some knowledge of the present world, to their acquaintance with past ages and remote events.

Nothing has so much exposed men of learning to contempt and ridicule, as their ignorance of things which are known to all but themselves, and their inability to conduct common negotiations, or extricate their affairs from trivial perplexities. Those who have been taught to consider the institutions of schools as giving the last perfection of human abilities, are surprised to see men wrinkled with study, yet wanting to be instructed in the minute circumstances of propriety, or the necessary forms of daily transactions; and quickly shake off their reverence for modes of education, which they find to produce no ability above the rest of mankind.

Books, says Bacon, can never teach the use of books. The student must learn, by commerce with mankind, to reduce his speculations to practice, and accommodate his knowledge to the purposes of life.

It is too common for those who have been bred to scholastic professions, and passed much of their time in academies, where nothing but learning confers honours, to disregard every qualification, and to imagine that they shall find mankind ready to pay homage to their knowledge, and to crowd about them for instruction. They therefore step out from their cells into the open world, with all the confidence of authority, and dignity of importance; they look round about them at once with arrogance and scorn on a race of beings to whom they are equally unknown, and equally contemptible, but whose manners they must imitate, and with whose

opinion they must comply, if they desire to pass their time happily among them.

To lessen that disdain with which scholars are inclined to look on the common business of the world, and the unwillingness with which they condescend to learn what is not to be found in any system of philosophy, it may be necessary to consider, that though admiration is excited by abstruse researches, and remote discoveries, we cannot hope to give pleasure or conciliate affection, but by softer accomplishments, and by qualities more easily communicable to those about us. He that can only converse upon questions, about which only a small part of mankind has knowledge sufficient to be curious, must pass his days in unsocial silence, and live in the crowds of life without a companion. He that can only be useful on great occasions, may die without exerting his abilities, and stand a helpless spectator of a thousand vexations, which fret away the happiness of being, and which nothing is required to remove but a little dexterity of conduct and readiness of expedients.

No degree of knowledge, attainable by man, is able to set him above the want of hourly assistance, or to extinguish the desire of fond endearments, and tender officiousness; and therefore, no one should think it unnecessary to learn those arts by which friendship may be gained. Kindness is preserved by a constant reciprocation of benefits, or interchange of pleasures; but such benefits only can be bestowed as others are capable to receive, and such pleasures only imparted as others are qualified to enjoy.

By this descent from the pinnacle of art, no honour will be lost; for the condescensions of learning are always overpaid by gratitude. An elevated genius, employed in little things, appears, to use the simile of Longinus, like the sun in his evening declination: he emits his splendour, but retains his magnitude, and pleases more, though he dazzles less.

I am, Sir,

Your affectionate friend.



## LETTER X.

*From the Same, on the necessity of being Virtuous in our Youth.*

Dear Sir,

MAN is the only creature in the world, whose happiness is imperfect, and who, at the same time, is sensible that it is so; who has something in him that disdains the imperfection of his own being, and languishes after a condition more perfect. Were he composed only, like other animals of flesh and blood, he would find no more fault with his being, than they do with theirs; matter alone being incapable of reflection; these are therefore the secret repinings of the soul, by which she evidently discovers her existence. And since it is natural for all animals to seek and thirst after happiness, it is necessary to know where its seat is fixed; it being the want of this knowledge that makes us waste so much time in vain pursuits and unprofitable attempts, in endeavouring to confine happiness to the body, which is a prison too weak to hold it; and the senses that conduct it thither are too feeble long to guard and detain it; it is constantly endeavouring to make its escape; and, what is worse, it never fails in accomplishing its aim. Besides, if it has no other existence than the body, it must be very transitory, and perish with it in a contemptible portion of time. A man of that opinion must be sure to keep his thoughts always steadily confined within the compass of this life and world; for if they happen to wander beyond these limits, they will enter into dark and uncomfortable regions, affording nothing but black and dismal prospects, as too many gay unthinking persons find by sad experience. Now virtue, the true science of happiness, will give us juster notions of it, and teach us, that the true seat of happiness is in the soul, which is of a capacity large enough to contain it, and of a duration lasting enough to preserve it to eternity; there it may rise to unmeasurable heights without restraint; and can never overburden or overpower the soul. It is the poor feeble body only, that is not able to support it, and that is too weak to bear the rapid and violent motions of the soul, when it is filled and agitated with joy. The heart is capable of bearing but a small insignificant measure of joy; it may be easily destroyed by its irresistible efforts. The heart is equally incapable of supporting immoderate joy, or immoderate grief; the one proves destruc-

tive by too great a dilation, and the other by too great a depression. Whichsoever of them happens in an immoderate degree, the frail vessel is broken, and life gushes in a torrent through the wound.

It is a preposterous resolution of some people to defer being virtuous till they grow old, imagining that wisdom is the natural consequence of old age, as if that which is the greatest imperfection of human nature, were most proper to confer on us the highest perfection of it. Long observation, indeed, is productive of experience; but experience is very different from wisdom, though it is the utmost advantage old age can pretend to bestow upon us. Now it must be considered, that virtue is a habit of mind, which must be acquired by industry and application; to be forcibly introduced into the soul, in opposition to vice, and after it has gotten a long and undisturbed possession of it, must be attended with great difficulty, and requires a persevering resolution. It is not to be effected in a small interval of time; the approaches must be regular and gradual, to dislodge so potent an enemy. It is a task that requires the vigour of youth, and more time than old age has to bestow.

The chief end of a virtuous life is to give us as near a resemblance as is possible to the Divine Nature, to make us pure as he is pure; that is, to raise us to the utmost degree of purity our frail nature is capable of. Now, the deferring this work till we grow old, is resolving to be as unlike God as possible; it is a confident, but very ridiculous assurance, that old age will help our deformity, and give us a very good resemblance of him, and in an instant confer upon us a purity like his, after we have wilfully passed our whole life in contracting pollution. But can we think that, when the purest and sprightliest part of life has been prostituted to vice, the dregs are an offering fit for our Maker? Can we think that he will accept of such a sacrifice?

It is then our highest wisdom to tread the paths of virtue in the morning of our days, that the evening may terminate with a smiling serenity; and when the struggles of reluctant nature are over, the soul may securely wing its way to the settled regions of unmolested security.

I am, Sir,

Your sincere friend,

## LETTER XI.

*From a Gentleman on the Circuit, to his Friend in London.*

Sir,

THE many trials I have been witness to on this journey, have led me to an inquiry concerning the nature of justice.

Justice is a relation of congruity, which is really found between two things : this relation is always the same, whatever being considers it, whether God, angel, or lastly man.

Indeed, men do not always see those relations, and, even when they do see them, they are often neglected to follow their own peculiar interests. Justice exalts her voice, but she finds it difficult to be heard amidst the tumult of the passions.

Men often commit injustice, because it is their interest; and they choose rather to satisfy themselves than others. Their actions always tend to their own emolument : No one is wicked for nothing ; some reason must sway him, and that reason is always a reason of interest.

We ought to love justice, because, by that means, we resemble the Divine Being, of whom we have so lovely an idea; because he must inevitably be just. And, though we were destitute of revelation, we should be still under the government of equity.

This induces me to believe that justice is eternal, and does not depend upon human conventions ; and if it did depend upon them, it would be a fatal truth, which we should conceal even from ourselves.

We are encompassed by men stronger than ourselves, they may hurt us a thousand different ways, and generally with impunity. What a comfort is it to us, to know that there is in the heart of all those men an inward principle, that exerts itself in our behalf, and protects us from their violence.

Were it not for this, we should have reason to live in a scene of perpetual horror and fear ; we should be as much terrified at meeting a man as a lion : and we should never, one single moment, be secure of our lives, our estates, or our honour.

When I reflect on these things, my indignation is inflamed against those persons, who represent God as a being that makes a tyrannical use of his power ; who tell us, he acts after a manner which we ourselves would not, for fear of

offending him; who accuse him of all the imperfections which he punishes in us; and, in their contradictory opinions, describe him at one time as an unjust being, and at another, as a being who hates and punishes injustice.

When a man examines himself, what a satisfaction is it to find he has an upright heart! This pleasure, severe as it is, must fill him with rapture: He looks upon himself as a being so much above those who are destitute of it, as he is above the brute creation.

There is one thing common at the assizes which troubles me very much, and that is, the diversion of all sorts carried on at such times of solemnity. To see a fellow creature going to the place of execution, whilst the people are engaged at play, is a practice of so inhuman a nature, that I scarce know by what name to call it. If ever seriousness was to be found amongst mortals, surely such are the times. It ought always to remind us of two things, the corruption of human nature, which renders those executions necessary, and the last day, when we shall all appear before the Judge who cannot be deceived. But, I doubt not, you have long since considered those things, and therefore I shall conclude with my assurance of being

Your real friend.

## LETTER XII.

*From a Gentleman in the Country, to his Friend in London, on Retirement.*

Sir,

YOU know I was sick of the hurry and confusion in London, and therefore retired into the country to enjoy a calm tranquillity, and feast my eyes with nature clothed in the blooming garment of the spring. Here, I often contemplate the wonders of creation undisturbed, and I think myself happier in solitude, than the gaudy courtier, amidst the splendour, noise, and hurry of a court.

This is safety's habitation; silence guards the door against the strife of tongues, and all the impertinences of idle conversation. The swarm of temptations that beset us amidst the gayeties of life, are banished from these scenes of retirement: Here without disturbance, I can survey my own thoughts, and ponder the secret intentions of my own heart. In short, here I can learn the best of sciences, that of "knowing myself."

The other evening I strayed into the fields, and, pleasing myself with a variety of objects that presented themselves on every side, night overtook me before I was aware of it. The whole face of the ground was soon overspread with shades, only a few of the lofty eminences were clothed with streaming silver, and the tops of the waving groves and summits of the mountains were irradiated with the smiles of departing day. The clouds expanding their purple wings, were tipped with a ray of gold, while others represented a chain of lofty mountains, whose craggy summits overshadowed the vales below, and along their inaccessible sides there appeared various pits and romantick caves.

A calm tranquillity and undisturbed repose spread over the whole scene. The gentle gales fanned themselves to sleep, so that not one single leaf was in motion. Echo herself slept unmolested, and the expanded ear could only catch the liquid lapse of a murmuring stream. The beasts departed to their grassy couch, and the village swains to their pillows; even the faithful dog forgot his post, and slumbered with his master.

Darkness was now at its height, and the different objects were only rendered visible by the faint glimmering of the stars. This solemn scene brought to my remembrance the terrors which often invade timorous minds; this, I said to myself, is the time when the ghosts are said to make their appearance, and spirits visit the solitary dwellings of the dead. But what should terrify me when I know I am encompassed by the hand of my Maker, and that in a short time I shall enter a whole world of unembodied beings. Nor is it unreasonable to suppose that numbers of invisible beings are, at this instant, patrolling the same retreat, and joining with me in contemplating the works of the Almighty Creator.

When I reflect on the benefit of retirement, I am ready to plead in behalf of those popish recluses who left the world, and shut themselves up in cells and cloisters. For although man is a social being, yet he must at least find some retirement beneficial to his health, and conducive to his eternal interest.

I am, dear Sir,

Your sincere friend.

## LETTER XIII.

*From a Lady who had formerly kept a Boarding-school, to another of the same profession, on Female Education.*

Madam,

I RECEIVED your letter, containing the following enquiry, viz: What are the most proper methods to be used in conducting the education of young ladies, so as to avoid extravagance on the one hand, and meanness on the other? This is a very important question, and perhaps above my poor abilities to answer. However, as I have had many years experience in female education, I shall tell you my thoughts on the subject with the greatest freedom.

It is the misfortune of the present age, that almost all ranks of people are so much infatuated as to strive who shall outdo each other in extravagance; and a daughter of an ordinary tradesman can scarcely be distinguished from a lady of rank. If we enquire into the cause from which those effects flow, we shall find that they are partly owing to the conduct of the mothers, and partly to those entrusted with their education. I shall mention a few things concerning both, and leave you to judge of their propriety.

Mothers should, on every occasion, teach their daughters, that it is a duty incumbent on them not to have aspiring views beyond that station in which providence has placed them; that humble unaffected modesty in a stuff gown, will be preferred by every sensible person before either silk or Brussel's lace; that it is a greater accomplishment for a tradesman's daughter to wash a floor, than to dance on it; and much more useful to be able to dress a joint of meat, than point out the particular merits of an actress, and applaud or condemn a song. But the keepers of boarding schools are still more culpable than parents. No sooner is Miss placed in one of these seminaries, than she is taught to consider herself a young lady, and even honoured with that high appellation. Thus the seeds of vanity are sown in the first rudiments of learning, and continue to operate on her conduct as she advances in years,

Grow with her growth, and strengthen with her strength.

POPE.

It is almost impossible for those who are any way acquainted with human nature, to imagine that the girl who is taught to consider herself as a lady, can ever be a proper wife for a

tradesman, and common sense teaches her, that she has not any thing greater to expect.

But there is something still worse. She is not only unfit to be the wife of an honest industrious tradesman, but she often occasions his ruin. She expects to be supported in the same extravagant manner as at the boarding school; dissipation takes the place of prudence, publick diversions are more attended to than domestick duties; and the unhappy husband, to enjoy peace, is often obliged to leave his business, that his lady may be honoured with his company. The fatal effects of such extravagance are soon felt, and the woman who formerly considered herself as a lady, finds by woful experience, that she had assumed an improper name. The best, nay, the only way to educate children, consistent with their own station in life, is, on all occasions, to teach them not to expect more than their birth entitles them to. It would likewise be very beneficial to the nation, if those women who keep boarding schools were to instruct the girls in useful employments, rather than in such useless arts as cannot be of any real benefit to them in the world.

I am, dear Madam,

Your sincere friend.

#### LETTER XIV.

*On Sickness, from a Lady to her Friend, lately recovered from a dangerous Illness.*

Madam,

AFTER so long, so strict a friendship as has been invariably preserv'd betwixt us, I hope it is not necessary for me to assure you how eagerly I wished to spend the summer at your house; but wherever I am, my heart is entirely yours; that heart, which by a thousand obligations, is tied for ever to you. I know your husband's and mother's tenderness would render my care almost unnecessary; and indeed my present desires to see you since your recovery, is to know the state of your health from my own observation, rather than from the reports of others, lest they should flatter me in pity to my trembling expectations.

Whilst we continue in this world we are subject to a variety of afflictions, and when God sees fit to lay us under severe afflictions either of body or of mind, we ought to submit with a becoming resignation; but alas! in cases of that na-

ture, we are but miserable comforters to each other. Riches and honours, as tempting as they appear to the greatest votaries when well, yet in sickness, if they are accompanied with their usual train of visitors, instead of doing us good, by gratifying our ambition, they help to foment the disorder, without ever producing a cure. As crowned heads are no more exempt from the sword of the destroying angel, than the poorest beggars; how little ought we to value grandeur, which can give us no assistance in our extremities. A down bed is not a better insurer of sleep in such a case, than a heap of straw; and a king that groans under the agonies of an incurable disease, is soon made sensible that it takes its commission from a higher power than his.

Sickness multiplies all our grievances, and the weakness of the body has such an effect on the mind, that it sinks under those troubles that would not move us at another time; but our judgment decaying with us, we shall too soon find its place occupied by wild chimeras of our own fancy, and startle every moment at giants of our own invention; every hasty word affrights, and every whisper gives us an alarm; nay, sometimes we are so unjust as to charge our best friends with want of love and respect, when they have toiled about us, to a degree that we cannot mention without blushing at our own ingratitude; and when the want of ability to help ourselves forces us to become burdensome to others, instead of excusing the trouble, we are too apt to increase their uneasiness by continual fretting. This is the common method which the sick use to afflict and confuse their brains. Mourning over our misery is indeed so very natural, that of ourselves we cannot forbear it, though we know it leads us to doubt of the great goodness of that God whose mercies are daily new unto us.

A disturbed conscience is certainly the worst circumstance that can befall a sick person, and I heartily beg of God to keep you, and all others from falling into it; that we may not, on the one hand, be in distrust of our salvation through Jesus Christ, nor, on the other, presume groundlessly upon his merits without lamenting and forsaking our sins. But your life hitherto has been such, that I do not in the least apprehend you want a summons from me to look up to him who is the author and finisher of your faith, and to call on him in all your distresses. But it is with the greatest pleasure I hear of your unfeigned devotion, even in the midst of your severe afflictions, and that you have retained



your serenity of mind under all your grievous tortures, without repining at the will of your heavenly Father, who has so ordered, that the road to Canaan should be through the wilderness.

All this sedate frame of yours being considered, it may seem impertinent in me to trouble you, but I have been insensibly led into it, from the remembrance of unhappy events to which I was lately witness; I mean some, who, instead of submitting patiently to the hand of God, were so totally lost to all sense of duty, as to call the Almighty unjust. I hope soon to have the pleasure of seeing you, and am,

Your sincere friend.

### LETTER XV.

*From a Lady to her Friend who had buried her husband.*

Dear Friend,

IMPUTE not my silence to any want, but the excess of kindness, which makes me too much a partner in your sorrow, to find words at all suitable to the share I have in it. If, therefore, I am the last in condoling, I do most faithfully assure you that it is not insensibility, but the highest degree of love and tenderness, that occasioned it. The grief that is least is soonest expressed, and, perhaps, the more noise it makes, the less mischief is sustained by it. Had I been unconcerned, my thoughts and pen might have been more free, though I could not have said any thing sufficient to stem so violent a tide as your just lamentations. I might have offered some poor reasons against other women's afflicting themselves so much, which I should be ashamed to mention to you, having been a witness how far your husband's love and merits excelled the best of men I ever met with; and I am so sensible of your reciprocal affection, that I know the power of God can only support you under such a separation, which, I believe, was more terrible than death itself. But, use your utmost endeavours to submit to the hand of the Almighty, with as much resignation in this as you did in your own distemper, though that only assaulted your body, while this pierces your heart. You must remember, that it was the same merciful God that gave you him, who has now taken him to himself; and, in the midst of your affliction, bless God for sparing you so long for the

sake of your children. I hope you will consider that this parting is to his inexpressible advantage, and has removed him from a transitory and imperfect, to an everlasting happiness, whither, I doubt not you are daily preparing to follow him; and since it has pleased God to deny you the further assistance of such an example and counsellor, he will abundantly recompense that loss, by a greater measure of his grace, to carry you through those trials and temptations to which you are daily exposed, unless you neglect to improve his help, by giving up yourself to such melancholy as must discompose your faculties, while it weakens your natural constitution. If the saints in heaven are acquainted with what happens in this lower world, they must disapprove of such a conduct as leads them to contend with their greatest Benefactor and best Friend. Shall the thing formed, say to its Maker, why hast thou done so? The time is fast approaching when you, being freed from the entanglements of this sublunary world, must visit those regions where you will again see your beloved spouse, in a state never to be interrupted, never to have an end. The miseries of this world must have an end, and so must our mourning. This I have learned even from heathen sages, that all violent pains are short, and but of a transitory duration.—But we Christians are obliged to consider afflictions in a quite different light, as the chastisement of our heavenly Father, whose benevolence is his darling attribute.

If the dissolution of the righteous is to exempt them from labour, though a temporal interest makes us eager to detain them longer with us, yet the sense of what they enjoy in heaven must be a great means of abating our grief. Some, indeed have so little comfort in this world, that they are ready to say with Job of old, “Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death and it cometh not, and dig for it more than for hid treasures; which rejoice exceedingly, and are glad when they can find the grave.”

Your most flattering hopes could not, in the course of nature, have been many years longer gratified with his company; therefore you must not spend the remainder of your days in mourning, but being fully convinced of the vanity of every thing mortal, let us submit to every alteration as the servants of God, who has graciously promised to lay no more upon us than we can bear. That you may experience that mercy, to assist you in this trial of your faith and patience, is the prayer of

Your ever affectionate friend.

## LETTER XVI.

*From a Gentleman to his Friend, in distressed Circumstances, who had endeavoured to conceal his Poverty.*

Dear Sir,

I AM extremely concerned to find you have so ill an opinion of me, as to hide your misfortunes, and let me hear of them from another hand. I know not how to interpret your conduct, as it makes me fear you never esteemed my friendship, if you could imagine that any alteration in your circumstances should ever be able to change my love: I had a different opinion of our mutual obligations to each other, and should have thought it an injury to your generous nature, had I concealed any thing concerning myself from you, though it might have lessened me in your esteem. I hoped, till now, you had put the same confidence in me, who had nothing to recommend me to your favour, but plain sincerity of soul; and whose sole design was to promote the happiness of my friend.

I dare not quarrel with you now, lest you should consider me as taking the advantage of you in your present distress, and induce you to break off a correspondence as dear to me as ever; and this leads me to say something of real friendship in general. Real friendship is not confined to any station of life; it is common in the meanest cottage, and has even sometimes been found in the palace. Simplicity of manners, and integrity in all our actions, naturally lead us to expect sincerity in the conduct of those with whom we are any way connected. The imperfections incident to human nature are so numerous, that we are solicitous of finding some person to whom we can unbosom our minds, and lay open the inmost recesses of our hearts. A real friend, in order to preserve the character he has assumed, will, in the first place, endeavour to discharge every duty incumbent upon him to all his fellow-creatures. But still there is something wanting; and although we may be philanthropists in the general, yet we like to place our affections on one particular object.

Why, my friend, any suspicion of my sincerity? why did you conceal your distress from me? Friendship is of too sacred a nature to be trifled with, and the man who does not act consistent with his professions, prostitutes that amiable appellation. No mental reservation can be used in friendship, for whenever that happens there is some doubt of sincerity, which, for the most part, ends either in a total indifference,

or, which is infinitely worse, an absolute hatred. I am sorry to say, that there are few people who either know or value the blessings of friendship; if they did, they would not, upon every frivolous occasion, find fault with the conduct of their fellow-creatures.

At present, my dear friend, let my purse (however empty) be at your service, but let it never be more open than my heart. Conceal nothing from me: We were once friends, let us only remain so. Let me hear an account from you of your present circumstances, and whatever I can command shall be spent in your service. Let the sincerity of my friendship be estimated only according to my actions, and if it shall appear that I have acted inconsistent with the sacred name of friendship, let me be for ever blotted out of your memory.

Yours, &c.

## LETTER XVII.

CLARINDA; OR FEMALE SEDUCTION.

*To Miss Maria Williams.*

Boston.

SO often, my dear Maria, has the pen of the divine, the moralist, and the novelist, been employed on the subject of female frailty and seduction; and so pathetically has each described the folly and misery of the fatal delusion which involves many in disgrace, that I am astonished when I see those, who have the best means of information, heedlessly sacrificing their reputation, peace and happiness, to the specious arts of the libertine! In this case it is common for our sex to rail against the other, and endeavour to excite the pity of the world by painting the advantage which has been taken of our credulity and weakness. But are we not sufficiently apprised of the enemies we have to encounter? And have we not adequate motives to circumspection and firmness.

I am generally an advocate for my own sex; but when they suffer themselves to fall a prey to seducers, their pusillanimity admits of no excuse. I am bold to affirm that every woman, by behaving with propriety on all occasions, may not only resist temptation, but repel the first attempt upon her honour and virtue.

That levity of deportment, which invites and encourages

designers, ought studiously to be avoided. Flattery and vanity are two of the most dangerous foes to the sex. A fondness for admiration insensibly throws them off their guard, and leads them to listen and give credit to the professions of those who lie in wait to deceive.

The following remarks, though severe, perhaps, can hardly be deemed inconsistent with the character which their author assumes.\* "Women would do well to forbear their declamations against the falsity and wickedness of men; the fault is theirs, to fall into such coarse-spun snares as are laid for them.

"That servile obsequiousness which women should immediately look upon as a mark of fraud, and which should make them apprehend a surprise, is the very thing which allures them, and renders them soon the victims of perjury and inconstancy; the just punishment of a disposition which fixes their inclinations on superficial qualities. It is this disposition which draws after them a crowd of empty sops, who, if they have any meaning at all, it is only to deceive. Something pleasing in a man's person, a giddy air, a perpetual levity, supply the place of valuable endowments."

A recent and singular adventure has rendered observations of this sort peculiarly striking to my mind; which may account for the subject and length of this letter.

I will give you a detail of it, though I must conceal the real names of the parties concerned.

Yesterday, the weather being very fine, and the sleighing excellent, several of our family, with two or three friends, were induced to make an excursion a few miles into the country. We stopped at a house which had formerly been a tavern, and in which we had often been well entertained on similar occasions. As we were in haste to receive the benefit of a good fire, we did not notice the removal of the sign, nor advert to the possibility of its being converted to a private mansion. Being very cold, I stepped first out of the sleigh, and ran hastily in; leaving the gentlemen to exercise their gallantry with the other ladies. The room I entered had no fire. I therefore opened the door which led to the next apartment, when I beheld the beautiful and admired Clarinda sitting in an easy chair, pale and wan, with an infant in her arms! I stood mute and motionless, till the woman of the house appeared, to conduct me to another room.

\* The Ladies' Friend.

Confusion and shame were visibly depicted in Clarinda's countenance; and unable to meet my eye, she threw her handkerchief over her face, and fell back in her chair.

I followed the good woman, and, apologizing for my intrusion, told her the cause. She recollected my having been there before, and readily excused my freedom.

By this time the rest of the company, who had been shewn into a decent parlour, were enquiring for me; and I could scarcely find opportunity to request my conductress to ask Clarinda's forgiveness in my name, and to assure her of my silence, before I had joined them. I assumed an air of cheerfulness very foreign to the feelings of my heart, and related my mistake without any mention of the melancholy discovery I had made. We prevailed on the woman to accommodate us with tea and coffee, as we wished to ride no further. While preparations were making, she came in to lay the table, and as she withdrew gave me a token to follow her, when she informed me that Clarinda had been extremely overcome by my detecting her situation; but being somewhat recovered, desired a private interview. I accordingly repaired to her apartment, where I found her bathed in tears. Pity operated in my breast, and with an air of tenderness I offered her my hand; but she withheld her's, exclaiming in broken accents, O no! I am polluted—I have forfeited your friendship—I am unworthy even of your compassion.

I begged her to be calm, and promised her that she should suffer no inconvenience from my knowledge of her condition.

She thanked me for my assurances, and subjoined that, since she knew the candour and generosity of my disposition, she would entrust me with every circumstance relative to her shameful fall; when, after a considerable pause, she proceeded nearly in the following words.

"Though our acquaintance has been for some time suspended, and though we have lived in different parts of the town, yet common fame has doubtless informed you that I was addressed by the gay, and to me, too charming Florimel! To the most captivating form, he superadded the winning graces of politeness, and all those insinuating arts which imperceptibly engage the female heart.

"His flattering attentions, and apparent ardour of affection were, to my unexperienced and susceptible mind, proofs of his sincerity; and the effusions of the most lively passion were returned with unsuspecting confidence.

"My father, strict in his principles and watchful for my real welfare, disapproved his suit; alleging, that although Florimel was calculated to please in the gayer moments of life, he was nevertheless destitute of those sentiments of religion and virtue, which are essentially requisite to durable felicity. But I could not be persuaded that he lacked any perfection which maturer years would not give him; and therefore finding my attachment unconquerable, my father reluctantly acquiesced in the proposed connection. My ill-judged partiality for this ungenerous man absorbed every other passion and pursuit; whilst he took advantage of my yielding fondness, and assumed liberties which I knew to be inconsistent with delicacy, but had not resolution to repel. One encroachment succeeded another, and every concession was claimed and granted as a proof of love, till at length he became absolute master of my will and person! Shame and remorse soon roused me to a sense of my guilt, and I demanded an immediate performance of his promise of marriage. This, under one pretext or another, he constantly evaded. His visits daily became less frequent, and his attention less assiduous; while a most poignant anguish of mind deprived me of every comfort. I found myself reduced to the humiliating alternative of entreating my seducer to screen me from infamy by the name of wife, though he should never consider or treat me as such. To this he insultingly replied, that my situation must necessarily detect our illicit commerce; and his pride could never brook the reputation of having a wife whose chastity had been sacrificed. As soon as rage and resentment, which at first took from me the power of utterance, would permit, Wretch! exclaimed I, is it not to you the sacrifice has been made? Who but you has triumphed over my virtue, and subjected me to the disgrace and wretchedness I now suffer? Was it not in token of my regard for you that I yielded to your solicitation? And is this the requital I am to receive? Base, ungrateful man! I despise your meanness! I detest the ungenerous disposition you betray, and henceforth reject all intercourse and society with you! I will throw myself on the mercy of my injured parents, and renounce you for ever.

"Seeing me almost frantick, he endeavoured to soothe and appease me. He apologised for the harshness of his language, and even made professions of unabated affection: but gave as a reason for deferring the conjugal union, at present,

that commercial affairs obliged him to sail for Europe; assuring me at the same time, that on his return, he would not fail to renew and consummate the connection. To this I gave no credit, and therefore made no reply. He then requested me to accept a purse to defray my expenses, during his absence, which I rejected with disdain; and he departed. The distress and despair of my mind was inexpressible. For some days I resigned myself entirely to the agonizing pangs of grief. My parents imputed my dejection to Florimel's departure, and strove to console me. It was not long, however, before my mother discovered the real cause. In her, resentment gave place to compassion; but the anger of my father could not be appeased. He absolutely forbade me his presence for some time; but my mother at length prevailed on him to see, and assure me of his forgiveness and restoration to favour, if I would consent to renounce and disown my child; to which, not then knowing the force of maternal affection, I readily consented. This place was privately procured for me, and hither, under pretence of spending a month or two with a friend in the country, I retired. To-morrow my dear babe is to be taken from me. It is to be put to nurse, I know not where! All I am told is, that it shall be well taken care of! Constantly with its moans haunt my imagination, while I am deprived even of the hope of ministering to its wants; but must leave it to execrate the hour which gave it birth, and deprived it of a parent's attention and kindness.

"As soon as possible, I shall return to my father's house, and as I am unknown here, and you are the only person, out of our family, who shares the dreadful secret, I flatter myself that my crime may still be concealed from the world. The reproaches of my own mind I can never escape. Conscious guilt will give the aspect of accusation to every eye that beholds me; and however policy may compel me to wear the mask of gayety and ease, my heart will be wrung with inexpressible anguish by the remembrance of my folly, and always alive to the distressing sensations of remorse and shame. Oh! Julia! you have witnessed my disgrace! pity and forgive me! Perhaps I once appeared as virtuous and respectable, as you now do; but how changed! how fallen! how debased! Learn from my fate to despise the flattery of the worthless coxcomb, and the arts of the abandoned libertine."

By this time I was summoned to tea; when, giving all the



consolation in my power to the unhappy Clarinda, I rejoined my company; and to prevent their inquisitiveness about my absence, told them I had been with a sick woman, upon whom I accidentally intruded when I first came in; and that she had detained me, all this time, by a recital of her complaints and misfortunes. This account satisfied their curiosity; but the melancholy into which my mind had been thrown was not easily dissipated; nor could I, without doing violence to my feelings, put on the appearance of my usual cheerfulness and ease.

Here, my dear Maria, is a picture of the frailty and weakness of our sex! How much reason have we then to "watch and pray, that we enter not into temptation!"

With affectionate regard to your mamma and sister, I subscribe myself,

Your's most sincerely.

### LETTER XVIII.

*The Answer.*

To Miss JULIA GREENFIELD.

HARMONY-GROVE.

Dear Friend,

I WAS much affected by the woe-fraught tale which you gave me in your last. We cannot too much regret that such instances of duplicity and folly are ever exhibited. They are alike disgraceful to both sexes, and demonstrate the debasing and fatal tendency of the passions, when suffered to predominate.

Your observations upon our sex I believe to be just, though many would probably deem them severe. However, I think it not much to the honour of the masculine character, which the God of nature designed for a defence and safeguard to our female virtue and happiness, to take advantage of the tender affection of the unsuspecting and too credulous fair; and, in return for her love and confidence, perfidiously to destroy her peace of mind, and deprive her of that reputation, which might have rendered her a useful and ornamental member of society. True, we ought to take warning by such examples of treachery and deceit; yet, how much more conducive to the honour and happiness of our species, were there no occasion to apprehend such ungenerous requitals of our sincerity and frankness!

Yesterday, my mamma took the liberty to read that part of your letter, which contains the story of Clarinda, to her pupils, and to make such comments upon it as the subject suggested; during which we could not but observe the extreme emotion of one of the misses, a most amiable girl of about sixteen. When the paragraph respecting Clarinda's disowning her child was read, she hastily rose, and in broken accents begged leave to withdraw. This was granted, without any inquiry into the cause; though our curiosity, as you may well suppose, was much excited. After we were dismissed, my mamma prevailed on her to tell the reason of her agitation.

"I am," said she, "the illegitimate offspring of parents, whom I am told are people of fortune and fashion. The fear of disgrace overcame the dictates of natural affection, and induced my mother to abandon me in my infancy. She accordingly gave me away, with a large sum of money, which she vainly imagined would procure me kind and good treatment. But, unhappily for me, the people to whom I was consigned, availing themselves of their security from inspection and inquiry, abused the trust reposed in them, and exposed me to the greatest hardships. As they were persons of vulgar minds and unfeeling hearts, they did not commiserate my friendless condition. My quick sensibility incurred their displeasure or derision. I was often insultingly reproached with the misfortune of my birth; while the tears which these ungenerous reflections extorted from me, were either mocked or punished. I had a thirst for knowledge; but they allowed me no time for acquiring it, alleging that they could not support me in idleness, but that I must earn my living as they did their's, by hard labour. Oppressed by these insults, I bore the galling yoke of their authority with the utmost impatience. When screened from observation, my tears flowed without restraint, and the idea of my parents' cruelty, in thus subjecting me to infamy and wretchedness, continually haunted my imagination. Sometimes I fancied my mother in view, and, exposing my tattered raiment, expostulated with her concerning the indignities I suffered, and the unreasonable hardship of leaving me to bear all the punishment of my guilty birth! At other times I painted to myself a father, in some gentleman of a pleasing aspect; and fondly indulged the momentary transport of throwing myself at the feet of one, whom I could call by that venerable and endearing name! Too soon, however did the

reverse of paternal tenderness awake me from my delusive reveries.

"In this manner I lingered away my existence, till I was twelve years old; when going, one day, to the house of a gentleman in the neighbourhood, to which I was often sent to sell herbs, and other trifles, I was directed into the parlour, where the most beautiful sight in nature opened to my view; while the contrast between my own situation, and that of children blessed with affectionate parents, gave me the most painful sensations. The lady of the house was surrounded by her four sons, the eldest of whom was reading lessons, which she most pathetically inculcated upon all. As the door was open, I stood some minutes unobserved; and was so delighted with the tender accents in which her instructions were imparted, and the cheerful obedience in which they were received, that I had no disposition to interrupt them.

"At length I was seen, and bid to come in. But, when questioned about my errand, I was so absorbed in the contemplation of maternal and filial love, exhibited in this happy group, that my tongue refused utterance, and I burst into tears. The children gathered around, and inquired what ailed the poor little girl? But when the lady took me by the hand, and kindly asked what was the matter, I could not restrain or conceal my feelings. When my tears had relieved me, I related the cause of my grief; describing my own situation, and the effects which its contrast had produced on my mind.

"She was affected by my story, and seemed pleased with my sensibility; while the children lamented my misfortunes, and artlessly asked their mamma, to let me come and live with them.

"Little did I then expect so great a favour; but to my surprise as well as joy, Mrs. B——, the lady of whom I have been speaking, and by whom I have been put under your care, came, a few days after, and asked the people where I lived, if they were willing to part with me. By their consent she took me home, and has ever since treated me like her child.

"I am now happy beyond expression. My gratitude to my benefactress, who, guided by a wise and good Providence, has snatched me from obscurity and misery, and given me so many advantages for improvement, is unbounded.

"But the idea that any helpless innocent should be unnaturally exposed to the sufferings which I have experienced, is insupportably distressing to my imagination.

"Let my story, if possible, be told to Clarinda, that she may be induced to have compassion upon her defenceless offspring."

You are at liberty, therefore, my dear Julia, to make what use you please of this letter. I shall make no comments upon the subject of it; nor add any thing more to its length, but that I am,

Your's affectionately.

## LETTER XIX.

*On the government of Servants.—By a Lady.*

My Dear Niece,

THE credit and happiness of a family, depend so much on the choice and proper regulation of servants, that it must be considered as an essential part both of prudence and duty. Those who keep a great number of them, have a heavy charge on their consciences, and ought to think themselves in some measure responsible for the morals and happiness of so many of their fellow-creatures, designed like themselves for immortality. Indeed the cares of domestick management are by no means lighter to persons of high rank and fortune, if they perform their duty, than to those of a retired station. It is with a family as with a commonwealth; the more numerous and luxurious it becomes, the more difficult it is to govern it properly.

None, who pretend to be friends of religion and virtue, should ever keep a domestick, however expert in business, whom they know to be guilty of immorality. How unbecoming a serious character is it, to say of such an one, "He is a bad man but a good servant!"—What a preference does it shew of private convenience to the interests of society, which demand that vice should be constantly discountenanced, especially in every one's own household; and that the sober, honest, and industrious, should be sure of finding encouragement and reward, in the houses of those who maintain respectable characters. Such persons should be invariably strict and peremptory with regard to the behaviour of their servants, in every thing which concerns the general plan of domestick government—but should by no means be

severe on small faults, since nothing so much weakens authority as frequent chiding. Whilst they require precise obedience to their rules, they must prove by their general conduct that these rules are the effect, not of humour, but of reason. It is wonderful that those who are careful to conceal their ill-temper from strangers, should be indifferent how peevish, and even contemptibly capricious they appear before their servants, on whom their good name so much depends, and from whom they can hope for no real respect when their weakness is so apparent. When once a servant can say, "I cannot do any thing to please my mistress to-day!" all authority is lost.

If you, my dear, live to be at the head of a family, I hope you will not only avoid all injurious treatment of your domesticks, but behave to them with that courtesy and good breeding, which will heighten their respect, as well as their affection. If, on any occasion, they do more than you have a right to require, give them, at least the reward of seeing that they have obliged you. If, in your service, they have any hardship to endure, let them see that you are concerned for the necessity of imposing it. When they are sick, give them all the attention and every comfort in your power, with a free heart and kind countenance.

Whilst you thus endear yourself to all your servants, you must ever carefully avoid making a favourite of any; unjust distinctions and weak indulgences to one, will of course excite envy and hatred in the rest. Your favourite may establish whatever abuses she pleases; none will dare to complain against her, and you will be kept ignorant of her ill practices; but will feel the effects of them, by finding all your other servants uneasy in their places, and, perhaps, by being obliged continually to change them.

That you are bound to promote their eternal as well as temporal welfare, you cannot doubt, since, next to your children, they are your nearest dependants. You ought therefore to instruct them as far as you are able, furnish them with good books suited to their capacity, and see that they attend the publick worship of God: And you must take care so to pass the Sabbath day as to allow them time, on that day at least, for reading and reflection at home, as well as for attendance at church.

If you can but convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratifications—that you impose

no commands but what are fit and right, nor ever reprove, but with justice and temper, you will seldom have reason to complain of them. Your mutual interests will so connect you together, that, instead of discord and confusion, your commands will be cheerfully obeyed. That you may ever enjoy the pleasure of uninterrupted felicity, is the sincerest wish of  
Your affectionate aunt.

### LETTER XX.

*The following affectionate letter was written by Mrs. Penruddock to her Husband, (who was unjustly condemned under the Usurpation of Oliver Cromwell), the night before his Execution.*

My dear heart,

MY sad parting was so far from making me forget you that I scarce thought upon myself since, but wholly upon you. Those dear embraces which I yet feel, and shall never lose, being the faithful testimonies of an indulgent husband, have charmed my soul to such a reverence of your remembrance, that were it possible, I would with my own blood, cement your dear limbs to life again, and, (with reverence,) think it no sin to rob heaven a little while longer of a martyr. O, my dear, you must now pardon my passion, this being my last (O fatal word!) that ever you will receive from me; and I know, that until the last minute that I can imagine you alive, I will sacrifice the prayers of a Christian, and the groans of an afflicted wife. And when you are not, (which sure by sympathy I shall know) I shall wish my own dissolution with you, that so we may go hand in hand to heaven, 'Tis too late to tell you what I have, or rather have not done for you; how turned out of doors because I came to beg mercy; the Lord lay not your blood to their charge. I would fain discourse longer with you, but dare not: passion begins to drown my reason, and will rob me of my devoir, which is all I have left to serve you. Adieu, therefore, ten thousand times, my dearest dear; and since I must never see you more, take this prayer; May your faith be so strengthened that your constancy may continue! and then I know heaven will receive you; whither grief and love will, in a short time, (I hope) translate

My dear, your sad, but constant wife,  
Even to love your ashes when dead.

May 3d, 1665, 11 o'clock at night.

P. S. Your children beg your blessing, and present their duties to you.

### LETTER XXI.

*The Answer.—Mr. Penruddock's last Letter to his Lady.*

Dearest and best of Creatures,

I HAD taken leave of the world when I received yours ; it did at once recal my fondness for life, and enables me to resign it. As I am sure I shall leave none behind me like you, which weakens my resolution to part from you ; so when I reflect I am going to a place where there is none but such as you, I recover my courage. But fondness breaks in upon me ; and I would not have your tears flow to-morrow, when your husband, and the father of the dear babes, is a publick spectacle. Do you think meanly of me, that I give way to grief now in private, when I see my sand run so fast. I, within a few hours, am to leave you helpless and exposed to the merciless and insolent, that have wrongfully put me to a shameful death, and will object that shame to my poor children. I thank you for all your goodness to me, and will endeavour so to die, as to do nothing unworthy that virtue in which we have mutually supported each other, and for which I desire you not to repine, that I am first to be rewarded ; since you ever preferred me to yourself in all other things, afford me, with cheerfulness, the precedence in this.

I desire your prayers in the article of death, for my own will then be offered for you and yours.

### LETTER XXII.

*A Letter from Judge Hale, Lord Chief Justice of England, to his Children, on the serious observance of the Lord's day, (commonly called Sunday), when he was on a Journey ; which well deserves our attention.*

Dear Children,

I AM now come well to ———, from whence I intend to write something to you on the observance of the Lord's day, and this I do for these reasons : 1st, Because it has pleased God to cast my lot so, that I am at rest in this place on that day, and the consideration therefore of that duty is proper for

me and you, viz. the work fit for that day. 2dly, Because I have by long and sound experience, found, that the due observance of that day, and the duties of it, has been of singular comfort and advantage to me; and I doubt not but it will be so to you. God Almighty is the Lord of our time, and lends it us; and it is but just we should consecrate this part of that time to him: for I have found, by a strict and diligent observation, that a due observance of the duty of this day, has ever had joined to it a blessing on the rest of my time; and the week that hath been so begun, has been blessed and prosperous to me. On the other side, when I have been negligent of the duty of this day, the rest of the week has been unsuccessful, and unhappy to my own secular employment; so that I could easily make an estimate of my success the week following by the manner of my passing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observance and experience.

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### LETTER XXIII.

*In the Style of a Fashionable Lady, by Mr. Pope.*

PRAY what is your opinion of fate? for I must confess, I am one of those that believe in fate and predestination.—No, I cannot go so far as that; but I own I am of opinion one's stars may incline, though not compel one; and that is a sort of free will; for we may be able to resist inclination, but not compulsion.

Do not you think they have got into the most preposterous fashion this winter that ever was, of flouncing the petticoat so very deep, that it looks like an entire coat of lute-string?

It is a little cool indeed for this time of the year, but then, my dear, you will allow that it has an extreme clean pretty look.

Ay, so has my muslin apron; but I would not choose to make it a winter suit of clothes.

Well, now I will swear, child, you have put me in mind of a very pretty dress; let me die if I do not think a muslin flounce made very full, would give one a very agreeable flirtation air.

Well, I swear, it would be charming! and I should like it of all things.—Do you think there are any such things as spirits?



Do you believe there is any such place as the Elysian Fields? O gad, that would be charming! I wish I were to go to the Elysian Fields when I die, and then I should not care if I were to leave the world to-morrow: but is one to meet there with what one has loved most in the world?

Now, you must tell me this positively. To be sure you can, or what do I correspond with you for, if you will not tell me all? you know I abominate reserve.

#### LETTER XXIV.

*From Mr. Pope to Mr. Steele, on Sickness and Dying Young.*

Sir,

YOU formerly observed to me, that nothing made a more ridiculous figure in a man's life than the disparity we often find in him sick and well: thus one of an unfortunate constitution is perpetually exhibiting a miserable example of the weakness of his mind, and of his body, in their turn. I have had frequent opportunities of late to consider myself in these different views; and I hope have received some advantage by it, if what Walker says be true, that

The soul's dark cottage batter'd and decay'd,  
Lets in new light through chinks that time has made.

Then, surely, sickness contributing no less than old age to the shaking down this scaffolding of the body, may discover the inward structure more plainly. Sickness is a sort of early old age: it teaches us a diffidence in our earthly state, and inspires us with the thought of a future, better than a thousand volumes of philosophers and divines; it gives so warning a concussion to these props of our vanity, our strength, and youth, that we then think of fortifying ourselves within when there is so little dependence on our outworks. Youth, at the very best, is but a betrayer of human life in a gentler and smoother manner than age; it is like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but at the same time it is undermining it at the root in secret. My youth has dealt more fairly and openly with me; it has afforded several prospects of my danger, and given me an advantage not very common to young men, so that the attractions of the world have not dazzled me very much; and I begin where most people end, with a full conviction of the emptiness of

all sorts of ambition, and the unsatisfactory nature of all human-pleasure. When a smart fit of sickness tells me this scurvy tenement of my-body will fall in a little time, I am even as unconcerned as was that honest Hibernian, who being in bed in the great storm some years ago, and told that the house would tumble over his head, made answer, "What care I for the house; I am only a lodger."—I fancy it is the best time to die when one is in the best humour; and so excessively weak as I now am. I may say with confidence, that I am not at all uneasy at the thought that many men, whom I had never any esteem for, are likely to enjoy this world after me. When I reflect what an inconsiderable little atom every single man is with respect to the whole creation, methinks it is a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily, and marry as fast as they used to do. The memory of man (as it is elegantly expressed in the book of Wisdom) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough in the fourth chapter of the same book to make any young man contented with the prospect of death—"For honourable age is not that which standeth in length of time, or is measured by number of years. But wisdom is the gray hair to men, and an unspotted life is old age. He was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul." I am, Sir,

Your affectionate friend.

### LETTER XXV.

*A Letter from Dr. Benjamin Franklin, to John Alleine, Esq. on Early Marriages.*

Dear Jack,

YOU desire, you say, my impartial thoughts on the subject of an early marriage, by way of answer to the numberless objections that have been made by numerous persons to your own. You may remember when you consulted me on the occasion, that I thought youth on both sides to be no objection. Indeed, from the marriages that have fallen under my observation, I am rather inclined to think, that early ones stand the best chance of happiness. The temper and habits

of the young are not yet become so stiff and uncomplying, as when advanced in life; they form more easily to each other, and hence many occasions of disgust are removed. And if youth has less of that prudence which is necessary to manage a family, yet the parents and elder friends of young married persons are generally at hand to afford their advice, which amply supplies that defect; and by early marriage, youth is sooner formed to regular and useful life; and possibly some of those accidents or connections, that might have injured the constitution or reputation, or both, are thereby happily prevented. Particular circumstances of particular persons, may possibly sometimes make it prudent to delay entering into that state; but in general, when nature has rendered our bodies fit for it, presumption is in nature's favour, that she has not judged amiss in making us desire it. Late marriages are often attended, too, with this further inconvenience, that there is not the same chance that the parent shall live to see his offspring educated. "Late children," says the Spanish proverb, "are early orphans." A melancholy reflection to those whose case it may be! With us in America, marriages are generally in the morning of life; our children are therefore educated and settled in the world by noon; and thus, our business being done, we have an afternoon and evening of cheerful leisure to ourselves, such as our friend at present enjoys. By these early marriages we are blessed with more children; and from the mode among us, founded by nature, of every mother suckling and nursing her own child, more of them are raised. Thence the swift progress of population among us, unparalleled in Europe. In fine, I am glad you are married, and congratulate you most cordially upon it. You are now in the way of becoming a useful citizen; and you have escaped the unnatural state of celibacy for life—the fate of many here, who never intended it, but who having too long postponed the change of their condition, find, at length it is too late to think of it, and so live all their lives in a situation that greatly lessens a man's value. An odd volume of a set of books bears not the value of its proportion to the set: what think you of the odd half of a pair of scissors? It can't well do any thing; it may possibly serve to scrape a trencher.

Pray make my compliments and best wishes acceptable to your bride. I am old and heavy, or I should e'er this presented them in person. I shall make but small use of the old man's privilege, that of giving advice to younger friends.

Treat your wife always with respect; it will procure respect to you, not only from her, but from all that observe it. Never use a slighting expression to her, even in jest; for slights in jest, after frequent bandying, are apt to end in angry earnest. Be studious in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences. I pray God to bless you both, being ever

Your affectionate friend.

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### LETTER XXVI.

*A Letter from Dr. Benjamin Franklin to Miss Hubbard, on the death of his Brother, Mr. John Franklin.*

Madam,

I CONDOLE with you. We have lost a most dear and valuable relation. But it is the will of God and nature, that these mortal bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he be dead. Why then should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it: and he who quits the whole body, parts at once with all pains, and possibilities of pains, and diseases, it was liable to, or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure which is to last for ever. His chair was ready first; and he is gone before us. We could not all conveniently start

together : and why should we be grieved at this, since we are soon to follow, and know where to find him ? I remain,  
Your affectionate friend.

### LETTER XXVII.

*A Letter to Miss W——, advising her to take care of her House, &c.*

Madam,

AS you are a tenant at will in a very handsome genteel house, and are now capable of furnishing it in the politest manner, ruling it by the strictest maxims of economy and decorum, permit a friend to give a few cursory hints in an affair of so much importance.

Your building is composed of some of the finest materials I ever saw, and is so much the more liable to discover any flaw or spot that may accidentally touch it. It is erected to a proper height, a just size, reared on a regular plan, and finished with the most accurate proportion.—On the top stands an eminent turret furnished with a room of a globular form, which I observe has two crystal windows at the front ; these are so constructed as to be exceeding useful, as they command an extensive prospect, and, if always kept clean and bright, will prove a very great ornament to the house. I advise you not to look through them at every object that passes by ; be sure to shut them soon at night, and you may open them as soon as you please in the morning. On each side I perceive a small portal to receive company ; take care they do not always stand open, for then you will be crowded with visitors, and perhaps with many such as you do not like ; let them never be shut against the instructive parent, the advising friend, or the supplicating orphan.—I took notice of one gate at the front, at which all your company goes out ; let that generally be barred close ; be cautious what visitors you let out publicly, lest, if any bad characters be seen coming from it, you draw a scandal upon your house ; it will be necessary therefore, to lay a strict injunction of vigilance on your two porters, who stand centinels in liveries of the deepest scarlet, just without the ivory pallisades. I have seen some people paint the pannels just below the windows ; but I would advise you to the contrary, for your natural colours far exceed all the decorations of art.—This part of the edifice is supported by a pillar of Co-

Corinthian marble, whose base is ornamented with two alabaster semi-globes, over which is generally drawn a fine lawn curtain of admirable needle-work.

Beneath is the great hall, in which you have a small closet of exquisite workmanship. This, I suppose, is the place of your secret retirement, open to none but yourself, or some faithful intimate friend.—I advise you to keep this always clean, furnish it well, make it a little library of the best practical authors, and visit it frequently, especially when you return home from church, or leave a circle of acquaintance which you have met with at the tea-table. Let the outside of the hall not appear like a hearse, hung around with escutcheons; nor like a coach of state, bedaubed with gilt colourings; but let it be plain, neat and clean, to convince the world that it is kept more for use than ornament.

You are sensible, Miss, that time effaces the beauty, and demolishes the strength of the noblest structure, and therefore you will not be surprised to find your little tenement subject to the same change. Doubtless, it has often wanted repairs, though you have lived in it but a few years, which is a plain intimation that the house will one day fall.—You may soon be turned out—the Landlord may give you warning, or may not—this is all uncertain—be ever ready to go when called upon, and then you will not be afraid to leave it at the shortest notice.—One thing I would observe too, is, that when you quit the house, no other tenant will inhabit it, but it will be waste and in ruins; yet the Proprietor will some time or other rebuild it for your reception in a more durable manner, with the same materials, but so refined and modified, that it will be liable to no accident or decay; and as it is absolutely necessary that your habitation be new reared in some other place, I heartily wish it may be a finer country, under a milder climate, and well sheltered from all storms; then will your situation be happy and agreeable, and your lease never expire.

Your's, &c.

### LETTER XXVIII.

*On a proper application of Time. From a Gentleman to his Son.*

Dear Boy,

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and

value of time. It is in every body's mouth; but in few people's practice. Every fool, who slatterns away his whole time in nothing, utters, however, some trite common-place sentence, of which there are millions, to prove at once, the value and fleetness of time. The sun-dials likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you spend your time, I flatter myself that you have that fund: That is the fund which will make you rich indeed. I do not therefore mean to give you a critical essay upon the use and abuse of time; but I will only give you some hints with regard to the use of one particular period of that long time which, I hope, you have before you; I mean the next two years. Remember, then, that, whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you great application to books after you are once thrown out into the great world. I know it is impossible; and it may even, in some cases, be improper: This therefore is your time, and your only time, for unwearied and uninterrupted application. If you should sometimes think it a little laborious, consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are qualified for your liberty, the sooner you shall have it; and your manumission will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain when I promise you, upon my word, that if you will do every thing I would have you to do, till you are eighteen, I will do every thing that you would have me do afterwards.

I knew a gentleman, who was so good a manager of his time, that he would not lose even that small portion of it, which the calls of nature obliged him to pass in the necessary house; but gradually went through all the Latin poets, in those moments. He bought for example, a common edi-

tion of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first, and then sent them down as a sacrifice to Cloacina. This was so much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book, which you shall read in that manner, very present in your mind. Books of science and of a grave sort, must be read with continuity; but there are very many, and even very useful ones, which may be read with advantage by snatches; such are all the good Latin poets, except Virgil in his *Æneid*; and such are most of the modern poets, in which you will find many pieces worth reading, that will not take up above seven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and shut up for the little intervals of (otherwise) idle time, that every body has in the course of the day, between either their studies or their pleasures. Good night.

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### LETTER XXIX.

*A letter from Bishop Atterbury to his son Obadiah, at Christ Church College in Oxford.*

(Containing some useful hints in regard to writing Letters.)

Dear Oby,

I THANK you for your letter, because there are manifest signs in it of your endeavouring to excel yourself, and of consequence, to please me. You have succeeded in both respects, and will always succeed, if you think it worth your while to consider what you write, and to whom, and let nothing, though of a trifling nature, pass through your pen negligently; get but the way of writing correctly and justly, time and use will teach you to write readily afterwards; not but too much care may give a stiffness to your style, which ought, in all letters, by all means to be avoided; the turn of them should be always natural and easy, for they are an image of private and familiar conversation. I mention this with respect to the four or five lines of your's which have an air of poetry, and do therefore naturally resolve themselves into blank verses. I send you your letter again, that you may now make the same observation. But you took the hint of that thought from a poem, and it is no wonder, therefore, that you heightened the phrase a little when you were expressing



it. The rest is as it should be ; and particularly, there is an air of duty and sincerity, which, if it comes from your heart, is the most acceptable present you can make me. With these good qualities, an incorrect letter would please me, and without them, the finest thoughts and language will make no lasting impression upon me. The great Being says, you know, *My son give me thine heart* ; implying, that without it, all other gifts signify nothing. Let me conjure you, therefore, never to say any thing, either in a letter or in common conversation, that you do not think ; but always to let your mind and your words go together on the most trivial occasions. Shelter not the least degree of insincerity under the notion of a compliment, which, as far as it deserves to be practised by a man of probity, is only the most civil and obliging way of saying what you really mean ; and whoever employs it otherwise, throws away truth for breeding. I need not tell you how little this character gets by such an exchange.

I say not this as if I suspected that in any part of your letter you intended to write what was proper, without any regard to what was true ; for I am resolved to believe that you were in earnest from the beginning to the end of it, as much as I am when I tell you that, I am,

Your loving Father, &c.

## APPENDIX.

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### ON LETTER WRITING.

BY DR. JOHNSON.

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"IT was the wisdom," says a Seneca, "of ancient times, to consider what is most useful as most illustrious." If this rule be applied to works of genius, scarcely any species of composition deserves more to be cultivated than the epistolary style, since none is of more various or frequent use, through the whole subordination of human life.

It has yet happened, that among the numerous writers which our nation has produced, equal perhaps always in force and genius, and of late in elegance and accuracy, to those of any other country, very few have endeavoured to distinguish themselves by the publication of letters, except such as were written in the discharge of publick trusts, and during the transaction of great affairs; which, though they afford precedents to the minister, and memorials to the historian, are of no use as examples of the familiar style, or models of private correspondence.

If it be inquired by foreigners, how this deficiency has happened in the literature of a country, where all indulge themselves with so little danger in speaking and writing, may we not, without either bigotry or arrogance, inform them, that it must be imputed to our contempt of trifles, and to our due sense of the dignity of the publick? We do not think it reasonable to fill the world with volumes from which nothing can be learned, nor expect that the employments of the busy, or the amusements of the gay, should give way to narratives of our private affairs, complaints of absence, expressions of fondness, or declarations of fidelity.

A slight perusal of the innumerable letters by which the wits of France have signalized their names, will prove, that other nations need not be discouraged from the like attempts

by the consciousness of inability ; for surely, it is not very difficult to aggravate trifling misfortunes, to magnify familiar incidents, repeat adulatory professions, accumulate servile hyperboles, and produce all that can be found in the despicable remains of Voiture and Scarron.

Yet as much of life must be passed in affairs considerable only by their frequent occurrence, and much of the pleasure which our condition allows, must be produced by giving elegance to trifles, it is necessary to learn how to become little without becoming mean, to maintain the necessary intercourse of civility, and fill up the vacuities of actions by agreeable appearances. It had therefore been of advantage, if such of our writers as have excelled in the art of decorating insignificance, had supplied us with a few sallies of innocent gayety, effusions of honest tenderness, or exclamations of unimportant hurry.

Precept has generally been posteriour to performance. The art of composing works of genius has never been taught but by the example of those who performed it by natural vigour of imagination, and rectitude of judgment. As we have few letters, we have likewise few criticisms upon the epistolary style. The observation with which Walsh has introduced his pages of inanity, are such as give him little claim to the rank assigned him by Dryden among the critics. "Letters," says he, "are intended as resemblances of conversation, and the chief excellencies of conversation, are good humour and good breeding." This remark, equally valuable for its novelty and propriety, he dilates and enforces with an appearance of complete acquiescence in his own discovery.

No man was ever in doubt about the moral qualities of a letter. It has been always known that he who endeavours to please, must appear pleased, and he who would not provoke rudeness, must not practise it. But the question among those who establish rules for an epistolary performance, is, how gayety or civility may be properly expressed ; as among the critics in history, it is not contested whether truth ought to be preserved, but by what mode of diction it is best adorned.

As letters are written on all subjects, in all states of mind, they cannot be properly reduced to settled rules, or described by any single characteristic ; and we may safely disentangle our minds from critical embarrassments, by determining that a letter has no peculiarity but its form, and that nothing

is to be refused admission, which would be proper in any other method of treating the same subject. The qualities of the epistolary style most frequently required, are ease and simplicity, an even flow of unlaboured diction, and an artless arrangement of obvious sentiments. But these directions are no sooner applied to use, than their scantiness and imperfection become evident. Letters are written to the great and to the mean, to the learned and the ignorant, at rest and in distress, in sport and in passion. Nothing can be more improper than ease and laxity of expression, when the importance of the subject impresses solicitude, or the dignity of the person exacts reverence.

That letters should be written with strict conformity to nature is true, because nothing but conformity to nature can make any composition beautiful or just. But it is natural to depart from familiarity of language upon occasions not familiar. Whatever elevates the sentiments, will consequently raise the expression; whatever fills us with hope or terror will produce some perturbation of images, and some figurative distortions of phrase. Wherever we are studious to please, we are afraid of trusting our first thoughts, and endeavour to recommend our opinion by studied ornaments, accuracy of method, and elegance of style.

If the personages of the comick scene be allowed by Horace to raise their language in the transports of anger to the turgid vehemence of tragedy, the epistolary writer may likewise, without censure, comply with the varieties of his matter. If great events are to be related, he may, with all the solemnity of an historian, deduce them from their causes, connect them with their concomitants, and trace them to their consequences. If a disputed position is to be established, or a remote principle to be investigated, he may detail his reasonings with all the nicety of syllogistick method. If a menace is to be averted, or a benefit implored, he may, without any violation of the edicts of criticism, call every power of rhetorick to his assistance, and try every inlet at which love or pity enters the heart.

Letters that have no other end than the entertainment of the correspondents, are more properly regulated by critical precepts, because the matter and style are equally arbitrary, and rules are more necessary, as there is a larger power of choice. In letters of this kind, some conceive art graceful, and others think negligence amiable; some model them by the sonnet, and will allow them no means of delighting

but the soft calm of melliflence ; others adjust them by the epigram, and expect pointed sentences and forcible periods. The one party considers exemptions from faults as the height of excellence, the other looks upon neglect of excellence as the most disgusting fault ; one avoids censure, the other aspires to praise ; one is always in danger of insipidity, the other continually on the brink of affectation.

When the subject has no intrinsic dignity it must necessarily owe its attractions to artificial embellishments, and may catch at all advantages which the art of writing can supply. He that, like Pliny, sends his friend a portion for his daughter, will, without Pliny's eloquence or address, find means of exciting gratitude and securing acceptance ; but he that has no present to make but a garland, a riband, or some pretty curiosity, must endeavour to recommend it by his manner of giving it.

The purpose for which letters are written when no intelligence is communicated, or business transacted, is to preserve in the minds of the absent either love or esteem ; to excite love we must impart pleasure, and to raise esteem, we must discover abilities. Pleasure will generally be given, as abilities are displayed by scenes of imagery, points of conceit, unexpected sallies and artful compliments. Trifles always require exuberance of ornament ; the building which has no strength can be valued only for the graces of its decorations. The pebble must be polished with care, which hopes to be valued as a diamond ; and words ought surely to be laboured, when they are intended to stand for things.

## CARDS OF COMPLIMENT.

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CARDS of compliment should be short, easy, and consistent with politeness. They must begin with the title or style of the writer, and care must be taken immediately after, to mention, in a respectful manner, the style or title of those to whom they are addressed ; they must contain but one subject, and that should be expressed with elegance and perspicuity. The following are given as examples, and may be varied as occasion requires.

I. Mr. and Mrs. Cecil's compliments to Mr. and Mrs. Howard, and desire the favour of their company on Wednesday next, to drink tea, and spend the evening.

Monday morning.

II. Mr. and Mrs. Howard return their compliments to Mr. and Mrs. Cecil, and will certainly do themselves the pleasure to wait on them.

Monday noon.

Or,

III. Mr. and Mrs. Howard return their compliments, and are sorry it happens that a pre-engagement will not permit them the pleasure of waiting on Mr. and Mrs. Cecil, which they would otherwise readily have done.

Monday noon.

IV. Mr. and Mrs. Compton's compliments to Mr. and Mrs. Stanley ; and if they are disengaged this afternoon, will take the pleasure of waiting on them.

Tuesday morning.

V. Mr. and Mrs. Stanley are perfectly disengaged—beg their compliments, and will be extremely glad of Mr. and Mrs. Compton's agreeable company.

Tuesday noon.

Or,

VI. Mr. and Mrs. Stanley are very sorry that it so happened that they are engaged this afternoon and evening, but beg their compliments, and at any other time that shall be agreeable to Mr. and Mrs. Compton, will be proud of the pleasure of their company.

Tuesday noon.

VII. Mr. Lambert's compliments wait on Miss Norris, to beg the very great favour of being her partner to-morrow evening at the assembly.

Friday noon.

VIII. Miss Norris's compliments to Mr. Lambert, and she is engaged.

Friday noon.

Or,

IX. Miss Norris's compliments—she is not certain of being at the assembly, and undetermined about dancing; so Mr. Lambert must not absolutely depend on her for a partner.

Friday noon.

X. Miss Handy's respectful compliments to Miss Worthy, entreats the honour of her company this afternoon to tea and coffee.

10 o'clock, morning.

XI. Miss Worthy's compliments to Miss Handy, is happy to accept her polite invitation.

11 o'clock, morning.

XII. Mrs. Williams's compliments to Mrs. Hartley, and the young ladies,—hopes they have got safe home, and are perfectly recovered the fatigue of last night.

Tuesday.

XIII. Mrs. and Miss Hartley's return thanks to Mrs. Williams for her kind enquiries,—returned home perfectly safe and are all well,—Sally excepted, who has got a slight cold.

Tuesday.

XIV. Miss Wilmont's compliments to Miss Harcourt, requests the pleasure of her company to dinner on Thursday next—dinner to be on the table at three o'clock.

Wednesday.

XV. Miss Harcourt's compliments, will not fail to wait upon Miss Wilmont.

Wednesday.

# MINISTER'S ADVICE

TO A  
YOUNG LADY.

---

THY winning grace will lose its power to charm,  
Thy smile to vanquish, and thy breast to warm :  
The reign of beauty, like the blooming flower,  
Is but the pride and pageant of an hour ;  
To-day its sweets perfume the ambient air,  
To-morrow sees it shrunk, nor longer fair.  
Such the extent of all *external* sway ;  
At best, the glory of a short liv'd day ;  
Then let the mind your noblest care engage ;  
Its beauties last beyond the flight of age :  
'Tis *mental* charms protract each dying grace ;  
And renovate the bloom that deck'd the beauteous face.

Let every virtue reign within thy breast,  
That Heav'n approves, or makes its owner blest ;  
To candour, truth, and charity divine,  
The modest, decent, lovely virtues join :  
Let wit, well tempered, meet with sense refin'd,  
And ev'ry thought express the polish'd mind :  
A mind above the meanness of deceit ;  
Of honour pure—in conscious virtue great ;  
In every change that keeps one steady aim,  
And feels that joy and virtue are the same.



And O! let prudence o'er each thought preside,  
Direct in publick, and in private guide;  
Teach thee the snares of artifice to shun,  
And know, not *feel*, how others were undone:  
Teach thee to tell the flatterer from the friend,  
And those who love, from those who but pretend.\*

Ah ne'er let flatt'ry tempt you to believe;  
For man is false, and flatters—to deceive;  
Adores those charms his falsehood would disdain,  
And laughs at confidence he strives to gain.  
And if delight your bosom e'er would taste,  
O shun the vitious, dread the faithless breast!  
Infection breathes, where'er they take their way,  
And weeping innocence becomes a prey:  
The slightest blasts, a female's bliss destroy,  
And taint the source of all her sweetest joy;  
Kill every blossom, overrun each flow'r,  
And wrest from beauty all its charming power.  
The dying bud may burst to life again,  
And herbs o'erspread the snow-invested plain;  
Green leaves may clothe the wint'ry widow'd trees,  
And where frost nipt, may fan the western breeze:  
"Butauteous woman no redemption knows;  
The wounds of honour, time can never close;"  
Her virtue sunk, to light can never rise,  
Nor lustre beam from once guilt-clouded eyes.

Fix'd be thy mind, those pleasures to pursue,  
That reason points as permanent and true;  
Think not that bliss can mingle with a throng,  
Whirl'd by a tide of idle forms along:

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\* Ladies can never too cautiously shun hypocrites in love, as the bane of female innocence and virtue.

Think not that Pleasure lives with Pomp and State,  
 Or sooths the bosom of the rich and great;  
 Think not to meet her at the ball or play,  
 Where flirt the frolicksome, and haunt the gay;  
 Think not she flutters on the publick walk,  
 Or prompts the tongue that pours unmeaning talk;  
 Or loves the breath of compliment to feel,  
 Or stamps on crowns her estimable seal.

True Female Pleasure, of more modest kind,  
 Springs from the heart, and lives within the mind;  
 From noisy mirth, and grandeur's route she flies,  
 And in domestick duties wholly lies.  
 As fades the flower, that's rear'd with tender care,  
 When left expos'd to storms and chilling air;  
 So fades the fair, in reason's sober eye,  
 That braves the crowd, nor heeds the danger nigh;  
 Who giddy roves, with Folly's motley queen,  
 Nor loves the transports of a life serene.  
 Be thine the friendship of a chosen *few*,  
 To every virtue uniformly true;  
 Be thine the converse of some kindred mind,  
 Candid to all, but not to errors blind;  
 Prudent to check or warn unguarded youth,  
 And guide thy steps in innocence and truth.  
 Those who regard, will fulsome language waive;  
 And, in the friend sincere, forget the slave;  
 Will make, like me, your happiness its care,  
 Nor wink at specks, that render you less fair.

From *books*, too, draw much profit and delight,  
 At early morning, and at latest night;  
 But far, O far! from thy chaste eyes remove  
 The bloated page, that paints licentious love;  
 That wakes the passions, but not mends the heart,  
 And only leads to infamy and art!

Let Addison's and Johnson's moral page,  
And Hawkesworth's pleasing style, thy hours engage.  
From Milton feel the warm poetick fire,  
Whom all the nymphs of Helicon inspire.  
With Thomson, round the varied Seasons rove;  
His chaste ideas every heart improve.  
Let tuneful Pope instruct you how to sing,  
To frame the lay, and raise the trembling wing.

Such be thy joys ; and through this varied life,  
Whether a maid, a mother, or a wife ;  
May fair content for ever fill thy breast,  
And not an anxious care disturb thy rest ;  
May love, the purest passion of the skies,  
Play round thy heart, and sparkle in thine eyes ;  
May all thy worth be virtue's sweet reward,  
And goodness, only, claim thy just regard.

FINIS.

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